धर्मदीपिका

DHARMADĪPIKĀ

OR

A Guide to Hinduism

COMPILFD BY

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प्रकाशक—
पं० हरिराम पांडे,
हिंदू-विश्व विद्यालय,
काशी।

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मुद्रक—
वा० वि० पराडकर,
ज्ञानमण्डल यन्त्रालय,
काशी।

PREFACE.

When the Religious Instruction Committee of the Benares Hindu University laid down, some years ago, a syllabus for a course of lectures on Hindu Religion, it became necessary to select and collect sacred texts from the Hindu Scriptures relating to the several heads and sub-heads of that syllabus. These sacred texts are now printed with their English translation under the title of Dharma-Dípiká (A Guide to Hinduism). They have been divided into two parts. The first part contains texts to be used in the lectures to the Intermediate classes, and the second part contains texts for use in the B. A. and B. Sc classes. The sole object in printing these texts in book form is that the students may read them before they come to the class to hear the lectures and be thus able to follow those lectures more intelligently, and also put questions to the lecturer on the subjects dealt with in the texts.

The general reader will be disappointed to find nothing original or systematically arranged and explained in the book. No pretence is made on that account The book is simply a collection of a few important texts culled from well known sources giving the prominent ideas on the subjects to be dealt with in the prescribed course of lectures.

As no English translation of Sanskrit texts can claim to be thoroughly exact or perfectly idiomatic, the compiler cannot but confess that his renderings

into English are imperfect in many respects. For the translation of the Bhagwad-Gítá texts the English rendering of Swámí Swarúpánand has been adopted with the permission of the managers of the Prabuddha-bhárata Press. Help has been taken from the English translations of various scholars to whom the compiler is much indebted. For such inaccuracies as may be discovered he is solely responsible. Attempt will be made to make the compilation more accurate and satisfactory in translation, arrangement of texts and general get-up next time in the light of kind suggestions and friendly criticisms which are sincerely sought and cordially invited and without which a work of this nature can never be thorough and complete

When the compiler undertook to collect these texts and make their translation he had the invaluable help and guidance of the late Professor P. K. Pátankar M. A. who unfortunately did not live to see the work completed. Pandit Sri Krishna Joshi B. A., LL. B his successor has given considerable help to the compiler in seeing the compilation through the press and in rendering into Sanskrit the list of the contents which gives a synopsis of this compilation.

Benares Hindu University. }
30th April, 1930. } HARI RAM PANDE

श्रीकाशीविश्वविद्यालयच्छात्राणामर्थं
धर्मशिक्षार्थव्याख्यानानां मुख्याधारभूतानां धर्मदीपिकायां
संगृहीतानां विषयाणां सूची ।

प्रथमो भागः ।

प्रथममध्यमकक्षाध्यायिनां कृते
व्याख्यानाधारविषयाः ।

द्वितीयो भागः।

उच्चोच्चतरश्रेण्योः कलाकुमार-विज्ञानकुमार-कक्षाध्यायिनां हिताय व्याख्यानाधारविषयाः।

Obeisance to Ganeśa, to the Supreme Brahman and Trimúrti.

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1. The Deity Who is in the fire, Who is in the waters, Who has interpenetrated the whole universe, Who is in the herbs and trees adorations to Him.

2 From Whom of infinite power (proceed) unlimited number of living beings, from Which attributeless (source) those incomprehensible attributes (spring), from Which is manifest the all under threefold distinction, we bow ever and ever to, and worship, that Lord of the *ganas* (Higher powers) i. e. Ganesa

3. He, whom the Saivas worship as Śiva, Vedántins as Brahman, the Buddhists as the Buddha, the Naiyáyikas clever in reasoning as the Agent, the devotees of the Jaina doctrine as Arhat, Mimámsakas as Karman, may that Hari, the Lord of the three worlds, grant us our desired object.

4. He Whose breath the Vedas are, Who created the whole world out of the Vedas, I bow to Him, Mahesvara (the great Lord), the teacher of all the lores

5 Obeisance to Savitri (Sun, the Originator) the sole eye of the universe, the cause of the birth, existence and destruction of the universe, embodying the three Vedas, containing the three attributes and presenting himself as Brahmá, Vishnu, and Śiva.

6. O! Mother (Saraswatí) of generous nature, make a permanent stay in our hearts which are full of the drakness of ignorance, and with the profuse bright lustre of the members of your person, soon *dispel the darkness of our minds*

7. He Who is the fountain-spring of the Deities who is the Ruler of the universe, Rudra (the terrible) and the great Seer, Who is a witness to Brahmá being born, may He endow us with the blessed thought.

8. May every one cross over difficulties, may every one enjoy blissful experience, may every one entertain noble inclinations, may everyone rejoice everywhere.

9. May the wicked become virtuous, may the virtuous find peace, may the peaceful be freed from bonds, may the freed ones make others free.

10. Om ! may the Lord protect us both (teacher and pupil) May He feed us together. Let us both exert ourselves in heroic practice. May our studies grow illustrious May we never entertain ill-will between us, Peace ! Peace ! Peace !

LIST OF CORRECTIONS AND ADDITIONS TO BE MADE IN DHARMA-DĪPIKĀ

Page 5	line 1	Substitute श्रुत्युक्तः for श्रत्युक्तः
„ 9	„ 3	„ यो for या
„ 25	„ 18	„ ज्ज्ये for ज्जे
„ 26	„ 1	Add "Duties of Students" after ब्रह्मचारिधर्माः
„ 32	„ 22	Enclose within brackets (religious rite)
„ 33	„ 12	Substitute १०८ for १०७ and insert 'Manu' before V. 109 in line 16
„ 35	„ 17	Omit the coma after 'Straining' & put it after bathed in line 18 and substitute द्रं for द्र in line 19
„ 38	line 3	Substitute 'on' for in before 'a holy' & Ṣ for ˢ in Siva in line 6.
„ 39	„ 10	„ मध्याह्न for मध्याह्न
„	„ 25	„ Ṣruti for Sruti
„ 40	„ 24	„ 'in' for into
„ 41		Insert मनु० २.५७, above the last line after the Sanskrit verse
„ 43		Add 'Nightly duties' after रात्रिकृत्यानि in the top line
„ 44	last two lines	Omit "to" after "because" and insert "fortune favours" in its place, omitting these two words in the last line.
„ 45	line 3	Insert मनु० before ४.१३०
	„ 4	Substitute 'one' for 'ono'

Page 45 line 16 Substitute यत्कर्म for यत्कम
„ 47 „ 1 „ यौ for यो
„ 61 „ Strike out दानप्रकरणम् in the 6th line from the bottom.
„ 64 „ Substitute ८० for ५० in the 6th line from the top.
„ 71 „ 9 from bottom—put bracket mark after 'penance'
„ 77 „ 11 Substitute द्विज for द्दिज
„ 80 „ 21 Substitute ब्रह्मचार्यस्मि for ब्रह्माचार्यस्मि
„ 86 „ 2 from bottom substitute eight for 'light'
„ 89 „ 10th „ „ „ शुल्कं for शुल्क
„ 98 „ 16 Substitute संक्षेपः for सक्षेप.
„ 99 „ 2 „ Varuṇa for Varuna
„ „ 2 from bottom विधं for विध
„ 100 in lines 9 and 13 substitute Párvana for Parvana.
„ 127 last line of the foot note—substitute *गुणातीत for गणातीत*
„ 129 line 2 substitute कर्मोपास्तिः for कर्मापास्तिः
„ 139 line 2 from bottom make 'ears' for 'ear' and 'hands' for 'hand' and in line 4 from bottom substitute 'out' for 'ont'
„ 147 in line 6 insert ऽ mark between स्या & द्वि
„ 161 in line 1 insert a semicolon ; after 'ments'
„ 163 line 12 insert bracket mark after 'formative'
„ „ 21 substitute 'brium' for 'braim' in in the word equilibrium
„ „ 23 Substitute 'Sutra' for 'Stura'

Page	164	line	16	Strike out the redundant word श्रुतिः
„	165	„	16	Substitute मे for ये
„	167	„	15	After the word 'body' make 's' is
„	170	„	8	Put accent mark on 'I' of Īsvara pranidhāna.
„	171-72	„		Insert a dot under n of Prāṇáyāma and Dháraṇá.
„	177	„	5	Omit the dash mark between द्वि and श्रुति.
„	181	„	3	from bottom insert a coma after 'He'
„	185	„	20	insert तं after म and before हि
„	199	„	9	Subtitute वासः for वासं.

धर्मदीपिकायां द्वितीयभागः ।

Part II

OF

Guide to Hinduism.

श्रीगणेशाय नमः ।

धर्मदीपिका ।

Guide to Hinduism.

दैवासुरसम्पद्विभागः—गीता १६

DIVINE AND DEMONIAC NATURES-GÍTÁ XVI.

श्री भगवानुवाच—अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १ ॥

The blessed Lord said —

1. Fearlessness, purity of heart, steadfastness in knowledge and yoga, giving charity, control of the senses, yajna, reading of the Vedas, austerity and straightforwardness,

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ २ ॥

2. Non-injuriousness, truth, absence of anger, renunciation, tranquility, absence of calumny, compassion to animate beings, non-covetousness gentleness, modesty, absence of fickleness,

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेवच।
अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥ ४॥

4. Ostentation, arrogance and self-conceit, anger and also harshness and ignorance, belong to one who is born, O Pártha, for an Ásuric (demoniac) state.

दैवी सम्पद्विमोक्षाय निबन्धायाऽऽसुरी मता।
मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥ ५॥

5. The divine state is deemed (as mature) for liberation, the Ásuric for bondage; grieve not, O Pándava, thou art born for a divine state.

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च।
दैवो विस्तरशः प्रोक्त आसुरम्पार्थ मे शृणु ॥ ६॥

6. There are two manifestations of beings in this world, the divine and the Ásuric. The divine has been described at length; hear from Me, O Pártha, of the Ásuric.

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः।
न शौचं नापि चाऽऽचारो न सत्यं तेषु विद्यते ॥ ७॥

7. The persons of Asuric nature know not what to do and what to refrain from; neither purity, nor right conduct, nor truth is in them.

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम्।
अपरस्परसम्भूतं किमन्यत् कामहैतुकम् ॥ ८॥

8. They say, "The universe is without truth, without (moral) basis, without a God, brought about by mutual union, with lust for its cause; what else?"

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ ९॥

9. Holding this view, these ruined souls of small

intellect, of fierce deeds, rise as the enemies of the world for its destruction.

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद् गृहीत्वासद्ग्राहान् प्रवर्तन्तेऽशुचिव्रताः ॥१०॥

10. Filled with insatiable desires, possessed with ostentation, pride and arrogance, holding evil ideas through delusion, they work with impure resolve.

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदिति निश्चिताः ॥११॥

11. Beset with immense cares ending only with death, regarding gratification of lusts as the highest, and feeling sure that that is all;

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥१२॥

12. Bound by a hundred ties of hope, given over to lusts and wrath, they strive to secure by unjust means, hoards of wealth for sensual enjoyment.

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥१३॥

13. "This today has been gained by me; this desire I shall obtain; this is mine and this wealth also shall be mine in future.

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
ईश्वरोऽहमहम्भोगी सिद्धोऽहं बलवान् सुखी ॥१४॥

14. "That enemy has been slain by me, and others also shall I slay. I am lord, I enjoy, I am successful, powerful and happy.

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥१५॥

15. "I am rich and well born. Who else is equal

to me? I will sacrifice, I will give, I will rejoice." Thus deluded by ignorance,

अनेकचित्तविभ्रान्ता मोहजालसमावृताः।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥१६॥

16. Bewildered by many a fancy, covered by the meshes of delusion, addicted to the gratification of lust, they fall down into a foul hell.

आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥१७॥

17. Self-conceited, haughty, filled with the pride and intoxication of wealth, they perform sacrifices, in name, out of ostentation, disregarding ordinance;

अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥१८॥

18. Possessed of egotism, power, insolence, lust and wrath, these malignant people hate Me (the Self within), in their own bodies and in those of others.

तानहं द्विषतः क्रूरान् संसारेषु नराधमान्।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥१९॥

19. These malicious and cruel evil-doers, most degraded of men, I hurl perpetually into the wombs of Asuras only, in these worlds.

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥२०॥

20. Obtaining the Ásuric wombs, and deluded birth after birth, not attaining Me, they thus fall, O son of Kunti, into a still lower condition.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥२१॥

21. Triple is this gate of hell, destructive of the

self,—lust, anger and greed; therefore one should give up these three.

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥२२॥

22. The man who has got beyond these three gates of darkness, O son of Kunti, practises what is good for himself, and thus goes to the Goal Supreme.

यःशास्त्रविधिमुत्सृज्य वर्तते कामकारतः।
न स सिद्धिमवाप्नोति न सुखं न परांगतिम् ॥२३॥

23 He who, setting aside the ordinances of the Śástra, acts under the impulse of desire, attains not to perfection, nor happiness, nor the Goal Supreme.

तस्माच्छास्त्रं प्रमाणं ते कार्य्याकार्य्यव्यवस्थितौ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥२४॥

24 So let the Śastra be thy authority in ascertaining what ought to be done and what ought not to be done Having known what is said in the ordinances of the Śástra, thou shouldst act here.

—Taken from Swâmi Swarûpânanda's English Translation

छान्दोग्योपनिषत् १–२–१

CHHÁNDOGYOPANISHAD I-2-1.

देवासुरा ह वै यत्र संयेतिर उभये प्राजापत्यास्तद्ध देवा उद्गीथमाजह्रुरनेनैनानभिभविष्याम इति ॥ १ ॥

भाष्यं—देवासुरा देवाश्चासुराश्च। देवा दीव्यतेर्द्योतनार्थस्य शास्त्रोद्भासिता इन्द्रियवृत्तयः। असुरास्तद्विपरीताः स्वेष्वेवासुषु विष्वग्विषयासु प्राणनक्रियासु रमणात् स्वाभाविक्यस्तम आत्मिका इन्द्रियवृत्तय एव। यत्र यस्मिन्निमित्त इतरेतरविषयापहारलक्षणे संयेतिरे सम्पूर्वस्य यततेः संग्रामार्थत्वमिति संग्रामं कृतवन्त इत्यर्थः। शास्त्रीयप्रकाशवृत्त्यभिभवनाय प्रवृत्ताः स्वाभाविक्यस्तमोरूपा इन्द्रिय-

वृत्तयोऽसुराः । तथा तद्विपरीताः शास्त्रार्थविषयविवेकज्योतिरात्मानं देवाः स्वाभाविकतमोरूपासुराऽभिभवनाय प्रवृत्ता इत्यन्योन्याभिभवोद्भवरूपः संग्राम इव सर्वप्राणिषु प्रतिदेहं देवासुरसंग्रामोऽनादिकालप्रवृत्त इत्यभिप्रायः ॥

When the *Devas* and *Asuras* struggled together, both born of *Prajápati*, the Devas caught hold of the *udgitha*, (thinking) 'with this we shall vanquish them (the *Asuras*)'.

Commentary—" *The Devas and Asuras* "—Since the word " *Deva* " is derived from a root denoting *illumination*, "*Devas*" stands for such functions of the senses as are illuminated (regulated) by Scriptures. And "*Ásuras*", contradictory to the former, stands for such functions of the senses, as delight in activity towards all (sensual) objects appertaining to them, and are naturally of the nature of *darkness* (ignorance) "Ha" and "Vai" are particular forms denoting past events "Where" i. e., *for what cause*, namely, on account of their trying to take away one another's belongings, " they struggled ". The root " *Yata* " with the prefix '*Sam*', signifies 'to fight', hence the "*Samyetire*", means "fought" or "struggled". The natural functions of the senses, partaking of the nature of Darkness-called the '*Asuras*'—are engaged in suppressing the functions illuminated by the scriptures. In the same manner, the '*Devas*',—opposed to them, and partaking of the nature of the *light* of discrimination in accordance with the scriptures,—are engaged in suppressing the '*Asuras*' who naturally partake of the nature of darkness. And thus in the body of all beings there is a perpe-

tual fight among the *Devas* and *Asuras*, the one trying to subdue the other. Such is the sense (of the passage)—Taken from Dr. G N. Jha's translation.

कर्मयोगप्रकरणम्

ON KARMA YOGA.

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ ईशावास्ये २

1 Only while performing *Karma* here (in this world) one should desire to live a hundred years, There is no other way but this for thee (O man), thus Karma does not taint a man Isá-Vásya 2

कर्मयोगोद्भवं ज्ञानं तस्मात् तत् परमं पदम्-

2. Jnána which springs from Karma leads to that highest state

अयमेव क्रियायोगो ज्ञानयोगस्य साधकः ।
कर्मयोगं विना ज्ञानं कस्यचिन्नैव दृश्यते ॥ मत्स्यपुराणे अध्या. ५२

3 This Kriyá Yoga[1] alone is the means of Jnána-Yôga—without Karma Yôga no one has ever been observed to have Jnàna

Matsya Purána Chapter 52.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि ॥ गीता ३. २०

4. Verily by action alone, Janaka and others attained perfection,—also, with a view for the good of the world or its guidance[2] thou shouldst perform action. Gitá III, 20

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(1) Yoga Sutras define Kriyá-Yoga thus

तपः स्वाध्यायेश्वरप्रणिधानानि क्रियायोगः २. १

Practising purificatory austerities, study of scriptures, devotion to God and dedicating all our acts to Him is Kriyá Yoga

(2) Lokasangraha has been variously rendered into English as good or *welfare or guidance of the world, or keeping people to their duties*

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरोजनः।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ गीता ३. २१

5. Whatsoever the superior person does, that is followed by others. What he receives as authority that people follow. Gitá III. 21

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥ ३. २५

6. As do the un-wise attached to work act, so should the wise act, O descendant of Bharata, (though) without attachment, desirous for the guidance of the world. Gitá III. 25

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३. ३०

7. Renouncing all actions to me, with mind centred on the Self, getting rid of hope and selfishness, fight free from (mental) fear. Gita III. 30

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि।
योगिनः कर्म कुर्वन्ति संगं त्यक्त्वाऽऽत्म शुद्धये ॥ गीता ५. ११

8. Devotees in the path of work perform action only with mind, body and senses (i e without egotism or selfishness) and intellect forsaking attachment and for their heart's purification. Gita V. 11

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः।
शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ गीता ३–८

9. Do thou perform obligatory action; for action is superior to inaction, and even the bare maintenance of thy body would not be possible if thou art inactive. Gitá III. 8

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ गीता १८–४५

10. Devoted each to his own duty, man attains

the highest perfection How engaged in his own duty he attains perfection, that hear. Gita XVIII. 45

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ गीता १८-४६

11. From whom is the evolution of all beings, by whom all this is pervaded, worshipping Him with one's own duty, a man attains perfection.

Gita XVIII. 46

श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ १८-४७

12. Better is one's own duty, (though) defective (or unpleasant) than the duty of another well performed. He who does the duty ordained by his own nature incurs no sin. Gitá XVIII. 47

योगस्थः कुरु कर्माणि सङ्गंत्यक्त्वा धनञ्जय ।
सिध्यसिध्योः समो भूत्वा समत्वं योग उच्यते ॥ गीता २-४८

13. Being steadfast in Yoga, O Dhananjaya, perform action, abandoning attachments, remaining unconcerned as regards success and failure. This evenness of mind (in regard to success and failure) is known as Yôga Gita II. 48

मुक्तसंगोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्विक उच्यते ॥ गीता १८-२६

14. An agent who is free from attachment, non-egotistic, endued with fortitude and enthusiasm and unaffected by success or failure, is called Sátvic. Gita XVIII. 26

ब्रह्मण्याधाय कर्माणि संगं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ गीता ५-१०

15. He who does actions forsaking attachments,

dedicating them to Brahman is, not tainted by sin, like unto a lotus-leaf by water. Gitá V. 10

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत्।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम्॥ गीता १८-५

16. The work of Yajna, charitable gifts and austerity should not be relinquished, but it should indeed be performed; (for) Yajna, charity and austerity are purifying to the wise Gitá XVIII. 5

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम्॥ गीता १८-६

17. But even these works, O Pártha, should be performed, leaving attachment and the fruits—such is my best and certain conviction. Gita XVIII 6

ज्ञानमुत्पद्यते पुंसां क्षयात्पापस्य कर्मणः।
तत्रादर्शतलप्रख्ये पश्यत्यात्मानमात्मनि॥ कुल्लूकटीकायां-४ १४

18. (Divine) knowledge arises in men on the destruction of evil action, and then as on the clean surface of a mirror one sees the Self within himself. Quoted in Kullúka's commentary on Manu IV. 14

सनत्सुजातीयभाष्ये शंकरः

ज्ञानेनैव मोक्षः सिध्यति किन्तु तदेव ज्ञानं सत्वशुद्धिं विना नोत्पद्यते इति वयं ब्रूमः … तस्मात् सत्वशुद्ध्यर्थं सर्वेश्वरमुद्दिश्य सर्वाणि वाङ् मनः कायलक्षणानि श्रौतस्मार्तानि कर्माणि समाचरेत्।

In his commentary on Sanat-sujátíya (a section of the Mahábhárat) Ṣankara says

Liberation is accomplished by knowledge (jnána) but that knowledge does not spring without purification of heart; this we assert positively ... Therefore, for purification of heart one should perform all acts

of body, mind and speech, prescribed in the Vedas and Smritis, dedicating them to the Supreme Lord.

ज्ञानयोगप्रकरणम्
ON JNÁNA YOGA

नहि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत् स्वयं योग*संसिद्धः कालेनात्मनि विन्दति ॥ गीता ४-३८

Verily there exists nothing in this world, as purifying as knowledge In good time, having reached perfection in Yoga* (i. e. Karma Yoga and Samádhi Yoga as given in the Gítá Books III and VI) one realises that oneself in one's own heart.
Gita IV. 38

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ गीता ४-३९

The man with Sraddhá (faith), the devoted, the master of one's senses, attains (this) knowledge. Having attained knowledge one goes at once to the supreme peace Gita IV. 39

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्वदर्शिनः ॥ गीता ४-३४

Know that, by prostrating thyself, by questions and by service; the wise, those who have realized the

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* योगोऽत्र कर्मयोगः । सुचिरेण कालेन यथावत् विहितानुष्ठानात् संसिद्धः विशुद्धान्तःकरणः सन् विषयेभ्यो निर्विद्य भगवद्भजनतत्परः आत्मनि स्वयमेवोत्पद्यमान ज्ञानं लभते इत्यर्थः । —वासुदेवरसानन्दे ।

Here Yoga means Karma Yoga—By duly performing all the duties prescribed (in the Scriptures) one becomes perfect after a long time, being purified in heart and feeling a dislike for sense-pleasures and being engaged in devotion to the Lord, one experiences a sense of wisdom (Jnána) rising within oneself. Vásudeva rasánanda.

Truth, will instruct thee in that knowledge.

Gita IV 34

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पांडव ।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ गीता ४-३५

Knowing which (knowledge referred to above) thou shall not, O Pándava, again get deluded like this, and by which thou shalt see the whole creation in thyself and in Me Gita IV. 35

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ गीता ५-७

With the mind purified by devotion to performance of action, the body conquered, and senses subdued, one who realizes his Self as the Self of all beings, though acting, is not tainted Gita V. 7

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ गीता ५-१८

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥ गीता ५-१९

The Knowers of the Self look with an equal eye on a Brahamana endowed with learning and humility, a cow, an elephant, a dog and a pariah (Relative) existence has been conquered by them, even in this world, whose mind rests in evenness, since Brahman is even and without imperfection, therefore they indeed rest in Brahman. Gita V. 18, 19

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ गीता ६-३०

He who sees Me in all things and sees all things

in Me, never becomes separated from Me, nor do I become separated from him. Gita VI, 30

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ।
मत्तः परतरं किंचिन्नान्यदस्ति धनंजय ॥
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव । गीता ७-६-७

I am the origin and dissolution of the whole universe. Beyond Me, O Dhananjaya, there is naught. All this is strung in Me as a row of jewels on a thread. Gita VII 6-7

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ ७-१६ ॥

Four kinds of virtuous men worship me, O Arjuna—the distressed, the seeker for knowledge, the seeker for enjoyment, and the wise, O bull among the Bharatas. Gita VII 16

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ ७-१७ ॥

Of them, the wise man, ever steadfast, and fired with devotion to the One, excels; for, supremely dear am I to the wise, and he is dear to Me. Gita VII 17

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ गीता ७. १८

Noble indeed are they all, but the wise man I regard as My very Self; for with the mind steadfast he is established in Me alone, as the Supreme Goal.
Gita VII 18

बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ गीता ७-१९

At the end of many births, the man of wisdom takes refuge in Me, realizing that all this is Vásudeva,

(the innermost Self). Very rare is that great soul.
Gitá VII 19

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम्।
ते द्वन्द्व मोह निर्मुक्ता भजन्ते मां दृढव्रताः॥ गीता ७. २८

The men of virtuous deeds, whose sin has come to an end,—they, freed from the delusion of the pairs of opposites, worship Me with firm resolve.
Gita VII 28.

भक्तियोगः

ON BHAKTI YOGA.

ईश्वरे परानुरक्तिः—Intense love of God (is Bhakti)
—शाण्डिल्य सूत्रं —Sándilya Sútra

वासुदेवे भगवति भक्तियोगः प्रयोजितः।
जनयत्याशु वैराग्यं ज्ञानं यद् ब्रह्मदर्शनम्॥ भागवते ३ ३२.२३

Intense love and devotion directed towards Lord Vásudeva soon produces dispassion and knowledge whereby vision (realization) of the Brahman is obtained. Bhágwata III. 32-23

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया।
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम्॥ गीता ८. २२

That Supreme Purusha is attainable, O son of Prithá, by whole-hearted devotion to Him alone in whom all beings dwell and by whom all this is pervaded. Gita VIII. 22

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत्।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम्॥ गीता ९–२७

Whatever thou doest, whatever thou eatest, whatever thou offerest in sacrifice, whatever thou

N B—Bhakti leads finally to Jnána and thereby one gets मोक्ष-(Moksha) liberation—see Gita XI, 54 and XVIII, 55 quoted below.

givest away, whatever austerity thou practisest, O son of Kunti, do that as an offering unto Me.

Gítá IX. 27

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ ९-२९

I am the same for all beings: to Me there is none hateful or dear; but those who worship Me with devotion, *they are in Me and I too am in them.*

Gita IX. 29

अपि चेत् सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग् व्यवसितो हि सः ॥ ९-३०

Even if the very wicked worship Me with devotion to none else, he should be regarded as good, for he has rightly resolved. Gita IX. 30

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ गीता ९-३१

Soon does he become righteous, and attains to eternal peace, O son of Kuntí; boldly canst thou proclaim that My devotee is never destroyed.

Gita IX. 31

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥ गीता ३२

For, taking refuge in Me, they also, O son of Prithá, who might be of inferior birth,—women, Vaiṣyas as well as Śúdras, even they attain to the Supreme Goal. Gita IX. 32

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ गीता ३३

What need to mention holy Bráhmaṇas, and devoted Rájarshis! Having obtained this transient, joyless world, worship thou Me. Gita IX. 33

अनन्याश्चिन्तयंतो मां ये जनाः पर्युपासते।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ गीता ९ २२

To those men who worship Me, meditating on Me and on none else and who are constantly devoted I give them what they lack and preserve (or take care of) what they have acquired Gitá IX. 22

नाहं वेदैर्न तपसा न दानेन न चेज्यया।
शक्य एवं विधो द्रष्टुं दृष्टवानसि मां यथा ॥ गीता ११-५३

Neither by the Vedas, nor by austerity, nor by gifts, nor by sacrifice could I be seen as thou hast seen Me Gita XI 53

भक्त्या त्वनन्यया शक्य अहमेवं विधोऽर्जुन।
ज्ञातुं द्रष्टुं च तत्वेन प्रवेष्टुं च परन्तप ॥ गीता ११-५४

But by single devotion I may, in this form, be known, O Arjuna, and seen in reality and also entered into, O scorcher of foes Gita XI. 54

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥ गीता-१२
तेषामहं समुद्धर्ता मृत्युसंसारसागरात्।
भवामि न चिरात् पार्थ मय्यावेशित चेतसाम् ॥ ७ ॥

But those who worship Me, resigning all actions in Me regarding Me as the Supreme Goal, meditating on Me with single minded Yoga,—for these, whose mind is set on Me, verily, I become erelong, O son of Prithá, their saviour out of the ocean of the mortal Samsára (transmigration) Gita XII. 6-7

भक्तलक्षणम्।

CHARACTERISTICS OF A BHAKTA.

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च।
निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ १३ ॥ गीता १२

He who hates no creature, and is friendly and

compassionate towards all, who is free from the feelings of me and mine, even minded in pain and pleasure, and forbearing,[1] Gita XII. 13

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मे भक्तः स मे प्रियः ॥ १४ ॥ गीता १२

Ever content and steady in meditation, self-controlled, possessed of firm conviction, with mind and intellect fixed on Me,—he who is thus devoted to Me, is dear to me. Gita XII 14

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥ गीता १२

He by whom the world is not agitated and who cannot be agitated by the world, freed from joy, envy, fear and anxiety—is dear to Me. Gita XII. 15

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मे भक्तः स मे प्रियः ॥ १६ ॥ गीता १२

He who is free from dependence, who is pure, prompt, unconcerned, untroubled, renouncing every undertaking,—who is thus devoted to Me, is dear to Me. Gita XII. 16

यो न हृष्यति न द्वेष्टि न शोचति न कांक्षति ।
शुभाशुभपरित्यागी भक्तिमान् यः स मे प्रियः ॥१७॥ गीता १२

He who neither rejoices nor hates, nor grieves, nor desires, renouncing both good and evil and who is full of devotion, is dear to Me. Gita XII. 17

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः संगविवर्जितः ॥१८॥ गीता १२

He who is the same to friend and foe, also in

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(1) Compare these verses on Bhakta's characteristics with those given in the Gita II-54 58 and XIV 21-26 as the characteristics of a sthitaprajna (स्थितप्रज्ञ) and gunātita (गुणातीत) respectively

honour and dishonour; the same in heat and cold, in pleasure and pain, free from attachment; Gítà XII. 18

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केन चित्।
अनिकेतः स्थिरमतिर्भक्तिमान् मे प्रियो नरः ॥१६॥ गीता १२

To whom censure and praise are equal; who is silent, content with anything; homeless, steady-minded, full of devotion, is dear to Me. Gita XII. 19

नवधा भक्तिः

NINE FORMS OF BHAKTI.

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम्।
अर्चनं वन्दनं दास्यं सख्यं आत्मनिवेदनम्॥ भागवते. ७. ५. २३.

(1) Hearing (the praise of Vishnu), (2) chanting His praises (or glorifying Him), (3) remembering Him, (4) serving His feet, (5) worshipping Him, (6) bowing to Him, (7) servitude to Him, (8) trusting Him as one's friend, (9) dedicating oneself to Him.

Bhágwata VII 5. 23.

एतावानेव लोकेऽस्मिन् पुंसां धर्मः परः स्मृतः।
भक्तियोगो भगवति तन्नामग्रहणादिभिः॥ भागवते ६. ३. २२

Intense devotion to the Lord by reciting His names and other acts of worship is the only supreme *dharma* stated in the Scriptures for men in this world.

Bhagwata VI 3. 22

योगत्रयाणां समन्वयः

INTER-RELATION OF THREE YOGAS.

सच्चिदानन्दरूपं तत् पूर्णं विष्णोः परं पदम्।
यत् प्राप्तये समारब्धा वेदाः काण्डत्रयात्मकाः॥

कर्मोपास्तिस्तथा ज्ञानमिति काण्डत्रयं क्रमात् ।
तद्रूपाष्टादशाध्यायी गीता काण्डत्रयात्मिका ॥ मधुसूदनीटीकायां

To attain the perfect God-head as Sat-Chita-Ánanda (Existence, Intelligence and Bliss) the Vedas were revealed in three sections. These are Karma (action), Upásti (worship or devotion) and Jnána (knowledge) the three sections in due order embodied in the eighteen chapters of the Gitá—(Each section consisting of six chapters) Madhusúdana's Introduction to his Gitá—bhásya

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ गीता १२. ५

Greater is their trouble whose minds are set on the unmanifested ; for the goal of the unmanifested is very hard for the embodied to reach. Gítà XII-5.

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं[1] कर्तुमव्ययम् ॥ गीता ९ २

Of sciences the highest, of mysteries the deepest ; of purifiers the supereme is this, realizable by direct perception endowed with merit, very easy to practise[1] and of an imperishable nature. Gita IX.2

भक्त्या मामभिजानाति यावान् यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ गीता १८—५५ ॥

By *Bhakti* (devotion) he knows Me in reality, what and who I am; then having known Me in reality, he forth with enters into Me. Gita XVIII. 55

सर्वकर्माण्यपि सदा कुर्वाणो मद्‍ व्यपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ गीता १८-५६

Even doing all actions always, taking refuge in

1 *This is interpreted as referring to Bhakti Yoga*

Me, by My grace he attains to the eternal immutable state Gita XVIII. 56

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः।
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ गीता १८-५७

Resigning mentally all deeds in Me, having Me as the highest goal, resorting to the path of knowledge (Buddhi Yoga) do thou ever fix thy mind on Me. Gita XVIII. 57

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।
भ्रामयन् सर्वभूतानि यंत्रारुढानि मायया ॥ गीता १८-६१

The Lord, O Arjuna, dwells in the hearts of all beings, causing all beings by His Máyá to revolve (as if) mounted on a machine Gita XVIII 6I.

तमेव शरणं गच्छ सर्वभावेन भारत।
तत्प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ गीता १८-६२ ॥

Take refuge in Him with all thy heart, O Bhárata, by His grace shalt thou attain supreme peace (and) the eternal abode Gita XVIII. 62

सर्वगुह्यतमं भूयः शृणु मे परमं वचः।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ गीता १८-६४

Hear thou again My supreme word, the profoundest of all; because thou art dearly beloved of Me therefore, will I speak what is good to thee

Gita XVIII. 64

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ गीता १८-६५

Occupy thy mind with Me, be devoted to Me, sacrifice to Me, bow down to Me Thou shalt reach Myself; truly do I promise unto thee, (for) thou art dear to Me Gita XVIII. 65

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ गीता १८–६६

Relinquishing all Dharmas,[1] take refuge in Me alone; I will liberate thee from all sins; grieve not.

Gita XVIII. 66

ईश्वरजीवजगद्विषयः

ON GOD, INDIVIDUAL SOUL AND THE WORLD.

ईश्वरविषयः

TEXTS ABOUT GOD

जन्माद्यस्य यतः–ब्रह्मसूत्र १. १ २

यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति। यत् प्रयन्त्यभिसंविशन्ति। तद् विजिज्ञासस्व। तद्ब्रह्म। तै उ. ३. १

Brahman (God) is that from whom the origin subsistence and dissolution of this world proceed.

Brahma Sútra I 1-2,

That from whence these beings are born, that by which when born they live, that into which they get absorbed *on dissolution*, desire to know that. That is Brahman (the ultimate Reality—God),

Taittiríya Upanishad II. 1

दिव्योह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ मुंडक २. १. २
एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ,, २. १. ३

That divine Purusha (God) is formless. He is inside and outside (of all beings), is unborn, without vital breath, without mind, pure and beyond even the imperisable unmanifest (Prakriti).

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1 This means all other paths of reaching God and attaining liberation.

From Him are born vital breath, mind, all the organs of perception, the sky, the wind, light, waters and the earth which supports all.

Mundaka Upanishad 2 1. 2-3

तस्माच्च देवा बहुधा संप्रसूताः। साध्या मनुष्याः पशवो वयांसि॥ प्राणापानौ व्रीहियवौ तपश्च श्रद्धा सत्यं ब्रह्मचर्यं विधिश्च। " २.१.७

From Him are born Gods of various kinds, Sádhyas (a class of semi-divine beings), men, beasts, birds, ingoing and outgoing breaths, rice and barley, austerity, faith, truth, chastity and ordinances (vidhi)

" II, 1.7

अतः समुद्रा गिरयश्च सर्वेऽस्मात्स्यंदन्ते सिंधवः सर्वरूपाः।
अतश्च सर्वा ओषधयो रसाश्च येनैष भूतैस्तिष्ठते ह्यंतरात्मा॥

मुंडक २.१.९

From Him are all the seas and mountains, from Him flow the rivers of all kinds, from Him all grains and the (six) flavours, enclosed by which and the (five) gross elements the inner soul stands.

Mundaka II. 1.9

न तस्य कश्चित् पतिरस्ति लोके न चेशिता नैव च तस्य लिङ्गम्। स कारणं करणाधिपाधिपो न चास्य कश्चित् जनिता न चाधिपः॥ श्वे उ. ६. ९

In the world there is no over-lord of His, nor His ruler; there is no distinguishing mark of Him; He is the cause (of all), ruler of the presiding deities of the organs, and there is no progenitor of His, nor is there any ruler over Him. Sve. Up. 6-9.

एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ विधृतौ तिष्ठतः, एतस्य वा अक्षरस्य प्रशासने गार्गि द्यावापृथिव्यौ विधृते

तिष्ठतः, एतस्य वा अक्षरस्य प्रशासने गार्गि निमेषा मुहूर्ता अहोरात्राण्यर्धमासा मासा ऋतवः संवत्सरा इति विधृतास्तिष्ठन्ति ॥

बृ. उ. ३-८. ९

Yajnavalkya says addressing Gárgí.

O Gargi! at the command of that Imperishable Being the Sun and the Moon stand apart (in their course) at the command of this Imperishable Being, O Gargi, the Earth and the Sky stand apart, at the command of this Imperishable Being, the twinklings, muhúrtas (period of forty-eight minutes), days and nights, half months, months, seasons, years stand regulated. Brihadàranyaka Upanishad III, 8-9

भीषाऽस्माद् वातः पवते। भीषोदेति सूर्यः। भीषाऽस्मादग्निश्चेन्द्रश्च। मृत्युर्धावति पञ्चम इति। तै. उ. २. ८

Through fear of Him the wind blows Through His fear the sun rises Through His fear the fire and Indra and the fifth, the Death, run (to their work) Tait. Up 2-8

अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः।
स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुरग्र्यं पुरुषं महान्तम् ॥

श्वे. उ. ३. १९

Without hands and feet going fast he seizes every thing, sees without eyes, hears without ears, knows every thing that is to be known, there is no knower of Him. Men call Him the Great Primeval Person. Sve, Up 3-19

एतावानस्य महिमातो ज्यायांश्च पूरुषः।
पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥ ऋ वे. १०. ९०. ३

Such is His greatness, Even greater than this (which is manifested) is the Purusha. All beings

are a fourth of Him. Three fourths of Him which is immortal is in heaven (i e. He is manifest and hidden, Immanent and Transcendant) Rig-Veda X, 90,3

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते १६॥ गीता १५
उत्तमः पुरुषः स्त्वन्यः परमात्मेत्युदाहृतः।
यो लोक त्रय माविश्य बिभर्त्यव्यय ईश्वरः १७॥
यस्मात् क्षरमतीतोऽहमक्षरादपि चोत्तमः।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः १८॥

There are two Purushas (categories) in the world—the Perishable and the Imperishable All beings are the Perishable, and the Kútastha (the changeless one) is called the Imperishable. Gita XV. 16

But there is another the supreme Purusha called the Highest Self, He who, the Immutable Lord, (Ísvara) pervading the three worlds, sustains them. Ibd 17.

As I transcend the Perishable, and am above the Imperishable, therefore am I, in the world and in the Veda, celebrated as the Purushottama, (the Highest Person). Ibd. 18

जीवविषयः

TEXTS ABOUT JÍVA (INDIVIDUAL SOUL.)

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते। तयोरन्यः पिप्पलं स्वाद्वत्ति अनश्नन्नन्यो अभिचाकशीति॥

ऋ वे. १ १६४. २९

Two birds of beautiful wings, joined together as friends have taken shelter in the same tree. One of them eats the sweet fruit, the other not eating (merely) looks on. Rig Veda I 164,29

तदेतत् सत्यं यथा सुदीप्तात् पावकाद्
विस्फुलिंगाः सहस्रशः प्रभवन्ते सरूपाः ॥
तथाऽक्षराद् विविधाः सोम्य भावाः।
प्रजायन्ते तत्र चैवापि यन्ति ॥ मुण्डक. २. १. १.

It is true, as from a well blazing fire thousands of sparks of the like form come out, so from the Imperishable, O dear, come out beings and return thereunto. Mundaka II, 1,1.

निःसरन्ति यथा लोहपिण्डात् तप्तात् स्फुलिङ्गकाः।
सकाशादात्मनस्तद्वदात्मानः प्रभवन्ति हि ॥६७॥
याज्ञवल्क्यस्मृतौ ३. ६७

As from a glowing hot iron ball sparks issue so from the Supreme Self individual Selfs issue.
Yájnavalkya Smriti III, 67

मिताक्षरा—यद्यपि जीवपरमात्मनोः पारमार्थिको भेदो नास्ति तथाप्यात्मनः सकाशादविद्योपाधिभेदभिन्नतया जीवात्मानः प्रभवन्ति हि यस्मात् तस्मात् युज्यत एव जीवपरमात्मनोर्भेदव्यपदेशः। यथाहि तप्तात्लोहपिण्डादयोगोलकाद्विस्फुलिङ्गकास्तेजोऽवयवा निःसरन्ति निःसृताश्चस्फुलिङ्गकव्यपदेशं लभन्ते तद्वत् अत उपपन्न आत्मात्मनि स्थितो द्रष्टव्य इति।

Mitákshará—Though there is no essential difference between the Supreme Self and individual soul, still, as out of the Supreme Self individual souls issue, owing to the difference caused by the distinction of *Upádhi* (limitation of *Avidyá* nescience) it is only fit and proper to differentiate between the designations of the Supreme Self and individual soul, As from a hot iron ball sparks having luminous bodies come out and when they have come out receive the designation of sparks, in the same way it is fit and proper that the individual soul should be looked upon as resting on the Supreme Self,

यद्वाऽयमर्थः ननु सुषुप्तिसमये प्रलये च सकलक्षेत्रज्ञानां ब्रह्मणि प्रलीनत्वात्कस्यायमात्मोपासनाविधिरित्यत आह। निःसरन्तीत्यादि। यद्यपि सूक्ष्मरूपेण प्रलयवेलायां प्रलीनास्तथाप्यात्मनः सकाशादविद्योपाधिभेदभिन्नतया जीवात्मानः प्रभवन्ति पुनः कर्मवशात् स्थूलशरीराऽभिमानिनो जायन्ते तस्मान्नोपासना विधिविरोधः तैजसस्य पृथग्भावसाम्याल्लोहपिण्ड दृष्टान्तः॥ २. ६७॥

Or the text may mean—

As during sound sleep and on universal dissolution all individual souls get absorbed into the Brahman it may be asked for whom is this ordinance of upásaná (worship) of the Self prescribed? Hence the explanation in the words—"Come out &c" though at the universal dissolution the individual souls in subtle form become merged into the Supreme Self, still individual souls are born out of the Supreme Self on account of the difference caused by the limitation of nescience and again, owing to their actions, (individual souls) identify themselves with their gross bodies. Hence there is no contradiction with regard to the ordinance about *Upásaná* (worship). On account of the similarity of the heat being distinct (from the iron of the ball) the illustration of an iron ball is here used.

ममैवांशो जीवलोके जीवभूतः सनातनः।
मनः षष्ठानींद्रियाणि प्रकृतिस्थानि कर्षति॥७॥
शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात्॥८॥
श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च।
अधिष्ठाय मनश्चायं विषयानुपसेवते॥९॥
उत्क्रामंतं स्थितं वापि भुञ्जानं वा गुणान्वितम्।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः॥१०॥ गीता १५

An eternal portion of Myself (i e. of the Supreme Self), having become a living soul in the world of life draws to itself the (five) senses with mind for the sixth abiding in Prakriti. When the Lord (the ruler of the body, the Jíva) obtains a body and when He leaves it He takes these and goes as the wind takes the scent from their seats (the flowers). Presiding over the ear, the eye, the touch, taste and smell, as also over the mind, He experiences objects. Transmigrating from one body to another, or residing (in the same) or experiencing,—as He is united with the Gunas—the deluded do not see Him, but those who have the eye of wisdom behold Him.

Gita XV 7-10

जीवो हि नाम चेतनः शरीराध्यक्षः प्राणानां धारयिता ।

ब्र. सू. भाष्ये शंकरः १. १. ६

Jíva means the intelligent principle which rules over the body and sustains the vital airs—Sankara on Brahma Sútra I—1 6.

जगदुत्पत्तिविषयः

ON THE ORIGIN OF THE WORLD.

आत्मा वा इदमेक एवाग्र आसीत्—
नान्यत् किंचन मिषत्— ऐ. उ.

This Self alone was in the beginning,
Nothing else winked (moved or stirred).

स ईक्षत लोकान्नुसृजा इति— ऐ. उ.

He thought—" Let Me send forth (create) the worlds " Aitareya Upanishad.

सोऽकामयत बहु स्यां प्रजायेयेति । स तपोऽतप्यत स तपस्तप्त्वा इदं सर्वमसृजत यदिदं किंच । तत् सृष्ट्वा तदेवानुप्राविशत् । तै. उ.

He desired let me be many and beget creatures. He meditated intensely. By meditation sent forth all this that exists and sending it forth interpenetrated its very being.

तस्माद् वा एतस्मादात्मन आकाशः संभूतः । आकाशाद् वायुः वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी पृथिव्या ओषधयः । ओषधीभ्योऽन्नम् । अन्नात् पुरुषः । स वा एष पुरुषोऽन्न रसमयः ।
तै. उ. २. १

From this Self proceeded the ákáṣa (space or ether)—from ákása the wind, from the wind the fire, from the fire waters, from the waters the earth, from the earth herbs, from the herbs food, from food Purusha (embodied being), that Purúsha is verily made of the essence of food.

Taittiríya Upanishad II, 1

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवंत्यहरागमे ।
राज्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥१८॥

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
राज्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥१९॥ गीता ८

At the approach of (Brahmá's) day, all manifestations proceed from the unmanifested state ; at the approach of night, they merge verily into that alone, called the Unmanifested. The very same multitude of beings (that existed in the preceding day of Brahmá) being born again and again, merge, in spite of themselves, O son of Prithà, (into the Unmanifested) at the approach of the night, and re-manifest at the approach of the day. Gítà VIII. 18-19

N. B.:—Over and over again the world process, endless succession of universes to universes, goes on.

ईश्वर जीव जगद्विषये दार्शनिकानामाचार्याणाञ्च मतभेदः

For the different views of the four great Achàryas on the nature of Íśvara (God), Jíva (individual soul) and Jagat (the material world) see the texts on Vedànta. The three great schools of the Hindu Philosophy Nyáya, Sánkhya and Vedànta also have their own views about these three entities.

सगुणनिर्गुणब्रह्मविषयः

ON THE ABSOLUTE & THE CONDITIONED BRAHMAN.

असद् वा इदमग्र आसीत्। ततो वै सदजायत—तै. उ. २. ७

In the beginning non-existence (unmanifest or undeveloped) verily was this. Thence verily was existence born.

Taitt. Up. 2-7

द्वे वाव ब्रह्मणो रूपे मूर्तं चैवामूर्तं च, मर्त्यं चामर्त्यं च, स्थितं च यच्च, सच्च त्यच्च। बृ. उ. २. ३. १

Two (are) verily the forms of Brahman, the formed and formless, mortal and immortal, the stationary and moving, the existing and that beyond.

Brihad Ár. II. 3-1

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादं। नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः। मुं० १. १. ६

That which cannot be pointed out, cannot be grasped, has no gotra (family), no caste (or colour), no eyes, no ears without hand and feet, eternal, all-pervading, omnipresent, extremely subtle, imperish-

able source of all beings, the wise see (Him).

Mundaka I. 1-6

स एष नेति नेतीत्यात्माऽगृह्यो न हि गृह्यते—बृ. उ. ४. ५. १५

He, this Atmà, is not this, is not this, (is not that which we can point out) ungraspable, cannot be grasped &c. Brihad-Ár. IV. 5-15

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह—तै उ. २ ४

That from which our speech turns back along with the mind (being unable to comprehend its fullness). Taitt Up. II. 4

स वेत्ति वेद्यं न च तस्यास्ति वेत्ता। तमाहुरग्र्यं पुरुषं महान्तम्—श्वे. उ. ३. १९

He knows all that is knowable There is no knower of Him They call Him the Primeval Great Person. Sve Up III 19

योऽसावतीन्द्रियग्राह्यः सूक्ष्मोऽव्यक्तः सनातनः।
सर्वभूतमयोऽचिन्त्यः स एव स्वयमुद्बभौ॥ मनु. १. ७

He who is perceived by the internal organ alone (or is beyond the cognisance of senses), is subtile, unmanifest, eternal, embodiment of all beings, inconceivable. He himself became manifest. Manu I-7

नारदं प्रति भगवद्वचनं

अहं हि पुरुषो ज्ञेयो निष्क्रियः पंचविंशकः।
निर्गुणो निष्कलश्चैव निर्द्वन्द्वो निष्परिग्रहः॥४२॥
एतत्त्वया न विज्ञेयं रूपवानिति दृश्यते।
इच्छन् मुहूर्तान्नश्येयमीशोऽहं जगतो गुरुः॥४३॥
माया ह्येषा मया सृष्टा यन्मां पश्यसि नारद।
सर्वभूतगुणैर्युक्तं नैवं त्वं ज्ञातुमर्हसि॥४४॥ शां.पर्व. ३३५

The Lord addressing Nàrada said

I am indeed to be known as the actionless Person, consisting of twenty five elements (of the

. Sámkhya system), without attributes, without parts without the opposite pairs (*dwandwas*), without any accessories. You are not to. take as real this embodied form that you see (before you). If I wish I can destroy it in a moment, I am the ruler and teacher of this universe What you see of me, O Nàrada, is my màyic appearance which I have sent forth as endowed with the qualities of all beings. You are not able to understand or know that.

—Sànti Parb CCOXXXIX-42-44

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात् सनातनः।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति॥ गीता ८. २०

But beyond this unmanifested (Prakriti) there is that other Unmanifested, Eternal Existence. That which is not destroyed at the destruction of all beings. Gita VIII. 20

अनादिमत् परं ब्रह्म न सत्तन्नासदुच्यते —गीता. १३ २२

The beginningless supreme Brahman. It is called neither being nor non-being. Gita XIII. 12

षड्विंशं विमलं बुद्धमप्रमेयं सनातनम्–महा. भा. शांतिपर्व ३०८.

He is the twenty sixth (over and above the twenty-five elements of the Sàmkhya , Pure, Intelligent, Inscrutable, Eternal. Mahá. Bh. Ṣànti-308.

N. B. See p 147.

देवता विषयः
ABOUT GODS

ये देवासो दिव्येकादश स्थ पृथिव्यामध्येकादश स्थ।
अप्सुक्षितो महिनैकादश स्थ ते देवासो यज्ञमिमं जुषध्वम्॥
ऋ.वे.१.१३९.११ य. वे. ३४-७०

These of you Gods who are eleven in heaven, who are eleven on the earth, who are eleven dwelling

in glory in the mid-air, may you Gods accept this sacrifice. Rig Veda I 139-11 Yajur Veda VII. 19

आ नासत्या त्रिभिरेकादशै रिह देवेभिर्यातं मधुपेयं मश्विना। प्रायुस्तारिष्टं नीरपांसि मृक्षतं सेधतं द्वेषो भवतं सचाभुवा॥ ऋ. वे १. ३४. ११ य वे ३४. ४७

O truthful Aswins come here (to our sacrifice) with the thirty three gods to (drink) the sweet draught (of Soma), prolong our lives wipe out our sins, restrain our enemies and be ever with us.

Rig. I. 34-11 Yajur Veda XXXIV. 47

त्रीणि शता त्री सहस्राण्यग्निं त्रिंशच्च देवा नव चासपर्यन्। औक्षन् घृतैरस्तृणन् बर्हिरस्मा आदिद्धोतारं न्यसादयन्त॥ ऋ वे.३.९.९. य वे ३३.७

Three times a hundred, three times a thousand thirty and nine (i e 3339) gods have worshipped Agni, they have sprinkled him with *Ghi*, spread *Kusa* grass for him and have seated him on it as their priest (hotá).

Rig Veda III 9,9 Yajur Veda XXXIII. 7

अस्या ऋचो भाष्ये सायणाचार्यः

Sáyanácharya in commenting on the above verse says;

देव संख्या च बृहदारण्यकेऽभिहिता महिमानमेवैषां एते त्रयस्त्रिंशत्त्वेव देवा इति।

The number of gods with their greatness is stated in the Brihadáranyaka. These gods are only thirty three.

अथ हैनं विदग्धः शाकल्यः पप्रच्छ कति देवा याज्ञवल्क्येति सहैतयैव निविदा प्रतिपेदे यावन्तो वैश्वदेवस्य निविद्युच्यन्ते त्रयश्च त्री च शता त्रयश्च त्री च सहस्रेत्योमिति होवाच कत्येव देवा याज्ञवल्क्येति त्रयस्त्रिंशदित्योमिति होवाच कत्येव देवा याज्ञव-

ल्क्येति षडित्योमिति होवाच कत्येव देवा याज्ञवल्क्येति त्रय इत्योमिति होवाच कत्येव देवा याज्ञवल्क्येति द्वावित्योमिति होवाच कत्येव देवा याज्ञवल्क्येत्यध्यर्ध इत्योमिति होवाच कत्येव देवा याज्ञवल्क्येत्येक इत्योमिति होवाच कतमे ते त्रयश्च त्रीच शता त्रयश्च त्रीच सहस्रेति ॥ १ ॥ बृहदारण्यके. ३, ९. १. ९

Then Vidagdha son of Ṣakala asked Yájnavalkya: O Yájnavalkya! *how many gods are there?* He declared, by the following Nivid, that they were as many as were mentioned in the Vaisvadeva hymn i.e. three, three hundred, three and three thousand. 'Yes' he (Vidagdha) said—'Yájnavalkya! How many gods are there Thirty three. 'Yes' he said–How many gods are there Yájnavalkya? 'Six'—'Yes' he said 'How many gods are there Yájnavalkya.' 'Three'-'Yes' he said 'How many gods are there Yájnavalkya?' 'Two'—'Yes' he said 'How many gods are there' Yájnavalkya? 'One and a half'—'Yes' he said 'O Yájnavalkya! How many gods are there 'One'—'Yes' he said—Which are those three and three hundred and three and three thousand?'

Brihadáranyaka III. 9. 1-9

स होवाच महिमान एवैषामेते त्रयस्त्रिँशत्त्वेव देवा इति कतमेते त्रयस्त्रिँशदित्यष्टौ वसव एकादश रुद्रा द्वादशादित्यास्त एकत्रिँशदिन्द्रश्चैव प्रजापतिश्चत्रयस्त्रिँशा इति ॥ २ ॥

2. He (Yájnavalkya) said—These are their mighty powers. The gods are only thirty three. Which are those thirty three? The eight Vasus, eleven Rudras, twelve Ádityas. They are thirty one, Indra and Prajápati make up thirty three.

कतमे वसव इत्यग्निश्च पृथिवी च वायुश्चान्तरिक्षश्चादित्यश्च

द्यौश्च चन्द्रमाश्च नक्षत्राणि चैते वसव एतेषु हीदं वसु सर्वं हितमिति तस्माद्वसव इति ॥३॥

3 Which are the Vasus? Agni (fire). Prthiví (the Earth), Váyu (wind), Antariksha, (mid-region), Áditya (the sun), Dyaus (the sky) Chandramas (the moon), Nakshatras (the stars); these are Vasus as all this excellent wealth (or the world) is placed on them Therefore they are Vasus

कतमेरुद्रा इति दशेमे पुरुषे प्राणा आत्मैकादशस्ते यदास्माच्छरीरान्मर्त्यादुत्क्रामन्त्यथ रोदयन्ति तद्यद्रोदयन्ति तस्माद्रुद्रा इति ॥४॥

4 Which are the Rudras?

These ten vital breaths, the Self being the eleventh When they go out of this mortal body they make the relatives weep. As they cause to weep therefore they are Rudras—(the root *rud* to weep.)

कतम आदित्या इति द्वादश वै मासाः सम्वत्सरस्यैत आदित्या एते हीदꣳसर्वमाददाना यन्ति ते यदिदꣳसर्वमाददाना यन्ति तस्मादादित्या इति ॥५॥

5. Which are the Ádityas?

Twelve months of the year, indeed These are the Ádityas, for they go along taking with them everything. As they go along *carrying everything* they are therefore Ádityas—(*Yanti*-go, *adá*-to take)

कतम इन्द्रः कतमः प्रजापतिरिति स्तनयित्नुरेवेन्द्रो यज्ञः प्रजापतिरिति कतमः स्तनयित्नुरित्यशनिरिति कतमो यज्ञ इति पशव इति ॥ ६ ॥

6. Which is Indra? Which is Prajápati?

The thunderer is verily Indra—The Yajna (sacrifice) is Prajápati Which is the thunderer?—The thunderbolt Which is sacrifice? The sacrificial animals.

कतमे षडित्यग्निश्च पृथिवीच वायुश्चान्तरिक्षञ्चा-
दित्यश्च द्यौश्चेति षडेते हीदं ꣳ सर्वं ꣳ षडिति ॥७॥

7. Which are the six Gods?

Agni (fire), Prithiví (the Earth), Váyu (wind), Antariksha (the mid-air), Áditya (the sun), Dyaus (the sky); *these are the six, all this is these six.*

कतमे ते त्रयो देवा इतीम एव त्रयोलोका एषु हीमे सर्वे देवा इति कतमौ तौ द्वौ देवावित्यन्नञ्चैव प्राणश्चेति कतमोऽध्यर्द्धं योऽयं पवत इति ॥ ८ ॥

8 Which are those three Gods? They verily are the three worlds, for in them are all the Gods. Which are those two Gods? Food and vital breath Which is the one and a half god? He who purifies (i. e. the wind)

तदाहुर्यदयमेक इवैव पवतेऽथ कथमध्यर्द्ध इति यदस्मिन्निद ꣳ सर्वमध्यार्ध्नोत्तेनाध्यर्द्ध इति कतम एको देव इति प्राण इति सब्रह्म त्यदित्याचक्षते ॥ ६ ॥

9. Then they say—Since he who purifies is like one alone. How then is he one and a half? Because in him all this (whole world) did grow and increase therefore he is one and a half—(root *radha*–to grow) Which is the one god? Vital breath. He is that Brahman. So they say.

On this Samkara in his commentary remarks

देवानामेतदेकत्वं नानात्वं च अनन्तानां देवानां निविल्संख्या विशिष्टेष्वन्तर्भावः (ऋ.वे. १.८९).

Thus there is unity and diversity of the Gods. These gods infinite in number are included in those specified in the Nivid hymn. (Rig Veda I. 89)

तिस्र एव देवता इति नैरुक्ताः। अग्निः पृथिवी स्थानो वायुर्वेन्द्रोवाऽन्तरिक्ष स्थानः सूर्योद्यस्थानः तासां माहाभाग्यादेकैकस्या अपि बहूनि नाम धेयानि भवन्ति। अपिवा कर्म पृथक् त्वात् अपिवा पृथगेव स्युः पृथग्घि स्तुतयो भवंति तथाभिधानानि। निरुक्त, ७.५

Nairuktas (i. e. Etymologists of Vedic words) say that there are only three gods—Agni, having its place on the Earth, Váyu or Indra in the mid-air and the sun in the firmament. On account of their great glory even one has many names—or it may be on account of different functions which they perform (different names are assumed), or it may be they are separate (entities), as separate hymns are addressed to them, so also separate names are given.

अग्निर्देवता व्वातो देवता सूर्य्यो देवता चन्द्रमा देवता व्वसवो देवता रुद्रादेवतादित्या देवता मरुतो देवता विश्वे देवा देवता बृहस्पति र्देवतेन्द्रो देवता व्वरुणो देवता॥ य वे १४. २०

The god Agni (fire). The god Váta (wind). The god Súrya (the sun) The god Chandramas (the moon) The gods Vasus. The gods Rudras. The gods Ádityas The gods Maruts The gods Visvedevas. The gods Brihaspati The god Indra. The god Varuna.

Yajur—Veda XIV. 20

इन्द्रं मित्रं वरुण मग्निमाहु रथो दिव्यः स सुपर्णोगरुत्मान्। एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वान माहुः। ऋ. वे. १. १६४. ४६

They call him (the sun) Indra, Mitra Varuna, Agni and divine beautiful winged Garutmat. The wise men call Him by various names as Agni, Yama, Mâtariṣwan.

Rig Veda I 164. 46

आनीदवातं स्वधया तदेकं तस्माद्धान्यन्न परः किंचना स ॥ ऋ. वे. १०. १२९. २

(In the beginning) that One alone, breathless, breathed by His own nature, apart from Him there was nothing else indeed. Rig Veda X. 129. 2

चिन्मयस्याऽद्वितीयस्य निष्कलस्याशरीरिणः।
उपासकानां कार्यार्थं ब्रह्मणो रूप कल्पना ॥ ७॥

The attributing of a form to that Brahman who is pure consciousness, who has no second, no parts and no body, is for serving the purpose of worshippers.

रूपस्थानां देवतानां पुंस्त्यङ्गास्त्रादि कल्पना।
द्विचत्वारि षडष्टाऽऽसां दश द्वादश षोडश ॥ ८॥
अष्टादशामी कथिता हस्ता शंखादिभिर्युताः।
सहस्रांतास्तथा तासां वर्ण वाहन कल्पना ॥ ९॥
शक्तिसेनाकल्पनाच ब्रह्मण्येवहि पञ्चधा।
कल्पितस्य शरीरस्य तस्य सेनादि कल्पना ॥१०॥
श्रीरामपूर्वतापनीयोपनिषद्

Similar is the attributing to the Brahman's assumed five*-fold body of an army and other things, likewise is the attributing to gods (the fact of) having *forms* male and female, wielding weapons, possessing two or four or six or eight, or ten or twelve, or sixteen, or eighteen hands with conch and other things (in those hands), so also attributing colours or vehicles of a thousand kinds.

Srí Rámapúrvatápiníyopanishad.

सात्विकी राजसी चैव तामसी च स्वयम्भुवः।
तिस्रस्तु मूर्तयः प्रोक्ताः सृष्टिस्थित्यन्तहेतवः ॥२६॥

*i. e. form, sex, colour, vehicle, army.

सत्वात्मा भगवान् विष्णुः संस्थापयति सर्वदा ।
सृजेद्‌ब्रह्मा रजो मूर्तिः संहरेत् तामसो हरः ॥२७॥
कूर्मपुराणे १. २२

Three are said to be the forms of the self-created Lord—Sátvic, Rájasic and Támasic—which are the causes of creation, preservation and dissolution.

The Lord Vishnu is the embodiment of satva (goodness) He always preserves the (created beings). Brahmá being the embodiment of activity (Rajas) creates (beings) Hara being Tamas (Darkness) dissolves (the creation)

Kúrma Purána Part I chapter XXII verses 26, 27.

राजपुत्राणामनेकदेवतापूजनविषये विवादे सति ऋषीणां निर्णयः ।

तानब्रुवंस्ते मुनयो वसिष्ठाद्या यथार्थतः ।
या यस्याभिमता पुंसः साहि तस्यैव देवता ॥३९॥

किंतु कार्यविशेषेण पूजिता चेष्टदा नृणाम् ।
विशेषात् सर्वदा नायं नियमो ह्यन्यथा नृपाः ॥४०॥

नृपाणां दैवतं विष्णुस्तथैव च पुरन्दरः ।
विप्राणामग्निरादित्यो ब्रह्मा चैव पिनाकधृक् ॥४१॥

देवानां दैवतं विष्णुर्दानवानां त्रिशूलभृत् ।
गन्धर्वाणां तथा सोमो यक्षाणामपि कथ्यते ॥४२॥

विद्याधराणां वाग्देवी सिद्धानां भगवान् हरिः ।
रक्षसां शङ्करो रुद्रः किन्नराणां च पार्वती ॥४३॥

ऋषीणां भगवान् ब्रह्मा महादेवस्त्रिशूलभृत् ।
मान्या स्त्रीणामुमा देवी तथा विष्णवीश भास्कराः ॥४४॥

गृहस्थानां च सर्वेस्युर्ब्रह्म वै ब्रह्मचारिणम् ।
वैखानसानामर्कः स्याद् यतीनां च महेश्वरः ॥४५॥

भूतानां भगवान् रुद्रः कुष्मांडानां विनायकः।
सर्वेषां भगवान् ब्रह्मा देववेदः प्रजापतिः ॥४६॥
कूर्मपुराणे-१.२२.

On a dispute arising among certain princes about the worship of the different deities the decision given by Vasishtha and other sages was:—

The sages Vasishtha and others said to the princes that it was true that a person's deity was according to one's liking 39. But being worshipped with a particular object He (the deity) gives men their desired object. This special rule, O princes, has no exception 40. The deity of kings is Vishnu as well as Indra. The deities of Bráhmaṇas are Agni, the sun, Brahmá and Ṣiva 41. The deity of the gods is Vishnu, of the demons the wielder of the trident i. e Rudra. Soma is the deity of the Gandharvas as also of Yakshas 42.

Vágdevi (goddess of speech) is the Deity of the Vidyádharas, Lord Hari of Siddhas, Ṣamkara Rudra of Rákshas, Pàrvatí of Kinnaras, 43. Lord Brahmà and Mahádeva holding the trident (Triṣúl) are the deities of the Rishís (sages) The deity to be revered by women is the Goddess Umá, as are also Vishnu, Ṣiva and the sun. 44. The deities of the householders are all these. Brahman is the deity of the Brahmachàris (students , the sun is the deity of the Vánaprasthas and Mahesvara of the Sannyásis 45. The deity of the Bhútas is Lord Rudra, Vináyaka of Kushmándas, Lord Brahmá, God of Gods, Prajápati, is the deity of all 46.

Kúrma Puráṇa Part I. Chapter XXII

श्री मद्भागवते द्वितीय स्कन्धस्य तृतीयाध्यायेऽपि पृथक् कामनया भिन्नदेवतापूजनगणनानन्तरं

अकामः सर्वकामो वा मोक्षकाम उदारधीः।
तीव्रेण भक्तियोगेन यजेत पुरुषं परम्॥

श्रीमद्भागवते २.३.१०

In the Srimad Bhágavata, second book third chapter, after enumerating the different Gods to be worshipped with different objects, it is remarked:—

A noble minded person desiring nothing, or desiring all things, or desiring liberation should worship the Supreme Being with intense devotion.

देवतानां प्राधान्यतस्त्रयस्त्रिंशत्वमुक्तम्। किन्तु स्वस्व गण पत्नी सहितानां तासां त्रयस्त्रिंशत् कोटि संख्यात्वं यथोक्तं पद्मपुराणे उत्तर खंडे—

सदाराः विबुधाः सर्वे स्वानां स्वानां गणैः सह।
त्रैलोक्ये ते त्रयस्त्रिंशत्कोटिसंख्यतयाऽभवन्॥

Mostly thirty three is said to be the number of gods, but with their female consorts and attendants their number is taken to be thirty three crores, as is stated in the latter part of Padma Purána

"All the gods with their wives and with the hosts of their attendants number thirty three crores in the three "worlds"

गणपतिकल्पप्रकरणं ग्रहशान्तिश्च याज्ञवल्क्यस्मृतौ।

On the worship of Ganapati and propitiation of the Planets.

विनायकः कर्मविघ्नसिद्ध्यर्थं विनियोजितः।
गणानामाधिपत्ये च रुद्रेण ब्रह्मणा तथा॥ १-२७१

Vináyaka has been appointed for the purpose of putting obstacles in the performance of sacred

rites and at the head of the hosts (of gods) by Rudra and Brahmá

श्रीकामः शान्तिकामो वा ग्रहयज्ञं समाचरेत्।
वृष्ट्यायुःपुष्टिकामो वा तथैवाऽभिचरन्नपि ॥ १. २९५
सूर्यं सोमो महीपुत्रः सोमपुत्रो बृहस्पति।
शुक्रः शनैश्चरो राहुः केतुश्चेति ग्रहाः स्मृताः ॥ १. २९६

One desirous of good fortune or peace should perform a sacrifice to propitiate the planets. Also one who desires rain, long life, and prosperity or to employ some spell.

The Sun, the Moon, Mars, Mercury, Jupiter Venus, Saturn, Ráhu and Ketu are known as the (nine) planets, (whom people propitiate).

येऽप्यन्य देवता भक्ता यजन्ते श्रद्धयान्विताः ॥
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥२३॥
अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ॥
न तु मामभिजानन्ति तत्वेनातश्च्यवन्ति ते ॥२४॥
यान्ति देवमता देवान् पितॄन् यान्ति पितृव्रताः ॥
भूतानि यान्तिभूतेज्या यान्तिमद्याजिनोऽपि माम् ॥२५॥
भगवद्गीता ९. २३–२५

23. Even those devotees who endued with Sraddhá (faith) worship other gods, they too worship Me alone, O son of Kuntí, but by the wrong method.

24 For I alone am the enjoyer and Lord of all the Yajnas, but because they do not know Me in reality, they therefore fail in attaining the real.

25. Votaries of Devas (gods) go to the gods, to the pitris (manes), go to their votaries, to the Bhú-

tas go the worshippers of the Bhútas, My votaries too come to Me. Gita IX: 23-25

आदित्यं गणनाथं च देवीं रुद्रं च केशवम्।
पञ्चदैवतमित्युक्तं सर्वकर्मसु पूजयेत्॥ वाचस्पत्यं

The Sun, Ganesa, Deví, Rudra and Vishnu these are known as the five gods to be worshipped in all sacred ceremonies.

यो वै विष्णुः स वै रुद्रो यो रुद्रः स पितामह।
एका मूर्तिस्त्रयो देवा रुद्रविष्णुपितामहाः॥

He who is known as Vishnu is verily Rudra, and he who is Rudra is Brahmá One entity functioning as three gods i e. Rudra, Vishnu and Brahmá.

त्वं वैष्णवी शक्तिरनन्तरूपा विश्वस्य बीजं परमासि माया।
दुर्गासप्तशती

O you Goddess who are the Energy of Vishnu of infinite forms, you are the seed of the universe and are the Highest Power (of Him).

Durgá Saptașati

रुचीनां वैचित्र्यादृजुकुटिल नाना पथजुषाम्
नृणामेको गम्यस्त्वमसि पयसामर्णव इव, महिम्नस्तोत्रे,

On account of diversity in tastes, like travellers some following straight and some winding routes, thou art, O Lord, the one goal (of all), as the ocean is of all the rivers. Mahimna Stotra verse 7

अवताराः
ON AVATÁRAS.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम्॥

परित्राणाय साधूनां विनाशाय च दुष्कृताम्।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ गीता ४-७-८

Whenever, O descendant of Bharata, there is a decline of Dharma (righteousness) and rise of Adharma (sin) then I create myself for the protection of the good, for the destruction of the evil doers and for the establishment of Dharma. I come into being in every age. Gítá IV 7-8

यद्यद् विभूतिमत् सत्वं श्रीमदूर्जितमेव वा।
तत्तदेवावगच्छ त्वं मम तेजोंऽशसम्भवम् ॥ गीता १०-४१

Whatever being there is great, glorious, or powerful, that know thou to be a product of a part of my splendour. Gítá X 41

सूतउवाच—
जगृहे पौरुषं रूपं भगवान्महदादिभिः।
संभूतं षोडशकलमादौ लोकसिसृक्षया ॥ १ ॥ श्रीमद्भागवते १.३

Súta said—With a desire to create the worlds, the Supreme Lord, in the beginning assumed the form of Purusha together with the great element (mahat) and its evolutes (ahamkára and five tanmátrás) and the sixteen sub-evolutes (i e the five organs of perception, five organs of action, the mind and five great elements). Bhágawata I. 3.

यस्यांभसि शयानस्य योगनिद्रां वितन्वतः।
नाभिह्रदांबुजादासीद्ब्रह्मा विश्वसृजांपतिः ॥ २ ॥

On His sleeping over the waters in His Yogic sleep, out of the lotus springing from His navel-fount was born Brahmá, the Lord of the progenitors of all beings

अष्टमे मेरुदेव्यां तु नाभेर्जात उरुक्रमः।
दर्शयन्वर्त्म धीराणां सर्वाश्रमनमस्कृतम् ॥१३॥

In the eighth *avatára,* the Lord of wide strides born from the parents Nabhi and Merudevi as Rishabha showed the way of that ascetic order which is observed by wise men and which is honoured by all other orders (i e. Sanyása). 13

ऋषिभिर्याचितो भेजे नवमं पार्थिवं वपुः।
दुग्धेमामोषधीर्विप्रास्तेनायं स उशत्तमः ॥१४॥

O Bràhmanas, at the request of Rishis He (the Supreme Lord) became King Prithu and milked (extracted) from the earth (personified as cow) all the herbs Hence this *avatára* is the most agreeable. 14.

रूपं स जगृहे मात्स्यं चाक्षुषोदधिसंप्लवे।
नाव्यारोप्य महीमय्यामपाद्वैवस्वतंमनुम् ॥१५॥

In Chakshusha Manu's period when the oceans inundated (the earth) He (the Lord) took the form of a fish and saved Vaivasvata Manu by placing him on the earth transformed into a boat.

सुरासुराणामुदधिंमथ्नतां मंदराचलम्।
दध्रे कमठरूपेण पृष्ठ एकादशे विभुः ॥१६॥

On the gods and demons churning the ocean, the All-Pervading Lord, in his eleventh *avatára,* took the form of a tortoise and bore on his back the Mandara mountain 16

धान्वंतरं द्वादशमं त्रयोदशममेव च।
अपाययत्सुरानन्यान्मोहिन्या मोहयन् स्त्रिया ॥१७॥

In the twelfth as Dhanvantari he made the gods drink nectar and He deluded the others (demons) in the thirteenth avatára as the female Mohini 17

चतुर्दशं नारसिंहं बिभ्रद्दैत्येन्द्रमूर्जितम् ।
ददार करजैर्वक्षस्येरकां कटकृद्यथा ॥१८॥

The fourteenth was the avatára of the Man-Lion who tore up with his claws the breast of the king of demons, who had become very powerful, just as a mat-maker tears a reed. 18

पञ्चदशं वामनकं कृत्वाऽगादध्वरं बलेः ।
पदत्रयं याचमानः प्रत्यादित्सुस्त्रिविष्टपम् ॥१९॥

In the fifteenth (avatára) making himself a dwarf went to the Yajna of Bali, desiring to get back the heaven from him (for the gods), begged for three paces (of land). 19

अवतारे षोडशमे पश्यन् ब्रह्मद्रुहो नृपान् ।
त्रिःसप्तकृत्वः कुपितो निःक्षत्रामकरोन्महीम् ॥२०॥

In the sixteenth Avatára (the Supreme Lord) seeing kings hostile to the Bráhmaṇas, made the earth Kshatriyaless twenty one times in his wrath.

ततः सप्तदशे जातः सत्यवत्यां पराशरात् ।
चक्रे वेदतरोः शाखा दृष्ट्वा पुंसोऽल्पमेधसः ॥२१॥

Thereafter in the seventeenth Avatára He was born of Paráṣara by Satyavati and divided the Vedas into different branches, seeing that men were getting weak in intellect (unable to study the whole of it).

नरदेवत्वमापन्नः सुरकार्यचिकीर्षया ।
समुद्रनिग्रहादीनि चक्रे वीर्याण्यतः परम् ॥२२॥

Then (in the eighteenth Avatára), desiring to carry out the work of the gods, assumed kingship and performed such heroic deeds as that of conquering the ocean.

एकोनविंशे विंशतिमे वृष्णिषु प्राप्य जन्मनी ।
रामकृष्णाविति भुवो भगवानहरद्भरम् ॥२३॥

In the nineteenth and twentieth Avatáras being born among the Vrishnís (Yádavas) and known as (Bala) Ráma and Krishna, the Lord relieved the earth of its burden (of evil-doers)

ततः कलौ संप्रवृत्ते संमोहाय सुरद्विषां ।
बुद्धो नाम्ना जिनसुतः कीकटेषु भविष्यति ॥२४॥

Then on the advent of Kali-Yuga (the same Lord) will be born in Kíkata as Buddha as the son of a Jina to delude the enemies of the Gods. 24

अथासौ युगसंध्यायां दस्युप्रायेषु राजसु ।
जनिता विष्णुयशसो नाम्ना कल्किर्जगत्पतिः ॥२५॥

At the end of Kaliyuga, when kings become robbers, that Lord of the universe will be born from Vishnu Yaṣas and be named Kalki 25

अवतारा ह्यसंख्येया हरेः सत्वनिधेर्द्विजाः ।
यथाऽविदासिनः कुल्याः सरसः स्युः सहस्रशः ॥२६॥

O Bráhmaṇas ! the incarnations of Hari who is the store of goodness (Satva) are innumerable ; as from an inexhaustible spring there issue thousands of channels (so his avatáras). 26

ऋषयो मनवो देवा मनुपुत्रा महौजसः ।
कलाः सर्वे हरेरेव सप्रजापतयस्तथा ॥२७॥

Rishis (sages), Manus, gods, mighty sons of Manu are all indeed portions of Hari, so also are the Prajápatis. 27

एते चांशकलाः पुंसः कृष्णस्तु भगवान्स्वयं ।
इंद्रारिव्याकुलं लोकं मृडयंति युगे युगे ॥२८॥

These (the other Avatáras) are fractional portions (i. e, partial manifestations) of the Supreme

Lord but Krishna is the Supreme Lord Himself- These (Avatáras) give peace and happiness to the world from time to time when it is troubled by the enemies of Indra (i. e. the demons).

मत्स्यः कूर्मो वराहश्च नरसिंहो ऽथ वामनः ।
रामो रामश्च कृष्णश्च बुद्धः कल्की च ते दश ॥

Matsya (fish), Kúrma (tortoise), Varáha (boar) Nara Simha (Man-lion), Vámana (dwarf) Ráma (Parasu Ráma with the axe), Ráma, Krishna, Buddha, and Kalkí, are the ten (principal) avatáras.

सांख्याकृतिः ।

AN OUTLINE OF SÁNKHYA SYSTEM.

अथ त्रिविधदुःखात्यन्तनिवृत्तिरत्यन्तः पुरुपार्थः । सां. सू. १. १
यथा दुःखात्क्लेशः पुरुपस्य न तथा सुखादभिलाषः । नकोपि कुत्रापि सुखी ।
तदपि दुःखशबलमिति दुःखपक्षे निक्षिपन्ते विवेचकाः । सां. सू. ६.६.।६-८

The final and absolute removal of pain is the chief pursuit of man. Sánkhya I-1.

Man does not long for pleasure so much as for freedom from pain No body is anywhere pleased or happy. Pleasure mixed with pain is cast on the side of pain by the discreet.

Sánkhva Chap. VI. Sútra 6-8.

जगत्सत्यत्वं अदुष्टकारणजन्यत्वाद्बाधाभावात् । सूत्रं १ .५२
निर्गुणत्वमात्मनोऽसंगत्वादिश्रुतेः । ६-१०
निःसंगेऽप्युपरागोऽविवेकात् । ६-२०
अनादिरविवेकः । प्रतिनियतकारणनाश्यत्वमस्यध्वान्तवत् ॥
६. १२, १४ ।
ध्यानधारणाऽभ्यासवैराग्यादिभिस्तन्निरोधः ॥ ६-२९

The world is real as its cause is not unreal, and as its reality is never shaken off.

The soul is without qualities as in the Vedas it is declared to be Asanga (unattached).

Even though unattached it gets tainted on account of Ignorance.

Ignorance is without beginning, yet it is destroyed by its opposite i. e. knowledge, as darkness is (by light)

It is finally and absolutely removed by means of meditation, concentration, practice and dispassion.

Sánkhya Sútras VI 52, 10 27, 12, 14, 29,

सांख्यदर्शने पुरुषप्रकृतिविषयः

PURUSHA AND PRAKRITI OF THE SANKHYA SYSTEM.

मूल प्रकृति रविकृतिर्महदाद्याः प्रकृतिविकृतयः सप्त ।
षोडकस्तु विकारो, न प्रकृतिर्न विकृतिः पुरुषः ॥ सांख्य कारिका ३

Prakriti (Nature), the root (of all material objects and forms gross or subtle) is no effect. The Mahat (Buddhi, i e. the Intellect and the rest are seven, both causing and caused (i e. producing and produced); sixteen are the evolutes (products). Purusha (Soul) is neither a cause nor an effect (neither producing nor produced) Sánkhya Káriká 3

सत्वरजस्तमसां साम्यावस्था प्रकृतिः प्रकृतेर्महान् ।
महतोऽहंकारोऽहंकारात् पंच तन्मात्राण्युभयमिन्द्रियं ।
तन्मात्रेभ्यः स्थूल भूतानि पुरुष इति पञ्चविंशति गुणाः (तत्वानि)
सांख्य सूत्र १. ६१

Equipoise of Satva (Goodness), Rajas (Passion) and Tamas (Darkness) is Prakriti (Nature) The first evolute from Prakriti is Mahat (Buddhi, intellect), from the Mahat the next evolute is Ahamkára (Egoism) From Ahamkára the five Tanmátras (subtle elements) and two sets of the organs (i. e. the organs of perception and organs of action) as also the mind From the Tanmátras the five gross ele-

ments, these with Purusha make up the twenty five categories of the Sánkhya philosophy.

Sánkhya Sútra I. 61

पुरुषः
Purusha—Soul
न प्रकृतिर्न विकृतिः
Neither producing nor produced
Neither a cause nor an effect
असङ्गोऽयं पुरुषः—सूत्रं १.१६
This Purusha (Soul) is without attachment
—Sútra I.16

प्रकृतिः
Prakriti—Nature
(साम्यावस्था गुणानाम्)
Equipoise of the three Gunas. अविकृतिः It is not the modification or product of anything. It is the Primordial substance

(क) महत् Mahat, Buddhi Intellect

(क) अहंकारः Ahamkára—Egoism

(क) पञ्चतन्मात्राणि
Five subtle elements.

(ख) पञ्चज्ञानेन्द्रियाणि
Five organs of perception

(ख) पञ्चकर्मेन्द्रियाणि
Five organs of action

(ख) मनः
Mind.

(ख) पञ्चमहाभूतानि
Five gross elements.

(क) सप्त प्रकृति विकृतयः
These seven are both producing and produced.

(ख) षोडशस्तु विकारः
These sixteen are products only.

प्रकृतेः पर्यायाः प्रधानं, ब्रह्म, अव्यक्तं, बहुधानकं, माया च। गौडपादभाष्ये

The Synonyms of Prakriti are Pradhána, Brahma, Avyakta, Bahudhánaka and Máyá.

अपिच—And also these are given in Sánkhya Sára:—अजा Ajá, शक्तिः Ṣakti, तमः Tamas, अविद्या Avidyá—सांख्यसारे.

पुरुषपर्यायाः—Other words for Purusha are आत्मा Átmá, कूटस्थः Kûtastha, क्षेत्रज्ञः Kshetrajna निरञ्जनः Niranjana, असङ्गः Asanga. —सांख्यसारे Sánkhya Sára.

महत्पर्यायाः

प्रकृतेः सकाशाद्बुद्ध्याख्यं महत्तत्वं जायते। महान् बुद्धिः प्रज्ञा ख्यातिः ज्ञानं मतिस्तस्याः पर्यायाः।—सांख्यसारे।

Synonyms of Mahat:—

From Prakriti's proximity arises the Great element known as Buddhi—Mahán, Buddhi, Prajná, Khyáti, Jnánam, Matih are the other words for it.

Sánkhya Sára

पञ्चभ्यस्तन्मात्रेभ्यः सकाशात् पञ्च वै महाभूतान्युत्पद्यन्ते यदुक्तं शब्दतन्मात्रादाकाशं, स्पर्शतन्मात्राद्वायुः, रूपतन्मात्रादापः, गन्धतन्मात्रात् पृथिवी। —गौड़पाद. द्वाविंशतितमकारिकाभाष्ये

Gaudapáda while commenting on the twenty-second Káriká remarks—

From the five subtle elements the five gross elements arise as is said.

From the subtle element of Ṣabda (sound) develops Ákáṣa (ether), from the subtle element Sparṣa (touch) is produced Váyu (air), from Rūpa (form) originates tejas (light or heat), from Rasa (taste) proceeds Ápah (waters), from Gandha (smell) arises Prithví (earth).

बुद्धीन्द्रियाणि चक्षुः श्रोत्रघ्राणरसनत्वगाख्यानि ।
वाक् पाणिपादपायूपस्थान् कर्मेन्द्रियाण्याहुः ॥ कारिका २६

The eye, the ear, the nose, the tongue and the skin have been called the organs of intellection; the voice, hands, feet, the excretory organ and the generative organ are called the organs of action.

Káriká 26.

उभयात्मकमत्र मनः संकल्पकमिन्द्रियं च साधर्म्यात् ।
गुणपरिणामविशेषान्नानात्वं बाह्यभेदाश्च ॥ कारिका २७

In this set of the organs the mind partakes of the nature of both (i e organs of perception and action). It combines (or is formative) and is a sense organ because cognate with the rest The multifariousness and the diversity of external objects is caused by the modifications of *guṇas* (constituents of Prakriti). *Káriká 27.*

अहङ्कारः कर्ता न पुरुषः ६. ५४ । कर्मवैचित्र्यात्सृष्टिवैचित्र्यं ।
साम्यवैषम्याभ्यां कार्यद्वयम् । सां. सू. ६. ४१-४२

Egoism is the active agent, not the soul Variety in action is the cause of variety in the creation The equilibrium and non-equilibrium (of three modes satva &c.) is the cause of two actions (dissolution and creation.) Sánkhya Sutra VI-54,41-42.

सत्त्वं लघु प्रकाशकमिष्टमुपष्टम्भकं चलं च रजः ।
गुरुवरणकमेव तमः प्रदीपवच्चार्थतो वृत्तिः ॥ कारिका १३

Satva (Goodness) is considered light and illuminating, Rajas (Passion) exciting and mobile; Tamas (Darkness) is heavy and enveloping. Their action is like that of a lamp for a purpose.

Káriká 13.

वत्स विवृद्धिनिमित्तं क्षीरस्य यथा प्रवृत्तिरज्ञस्य ।
पुरुषविमोक्षनिमित्तं तथा प्रवृत्तिः प्रधानस्य ॥ कारिका ५७

As the secretion of the unintelligent milk is for the purpose of the nourishment of the calf, so the activity of the Pradhána (Nature) is for the purpose of the liberation of the Purusha (Soul).

Káriká 57.

जन्ममरणकरणानां प्रतिनियमादयुगपत् प्रवृत्तेश्च ।
पुरुषबहुत्वं सिद्धं त्रैगुण्यविपर्ययाच्चैव ॥ कारिका १८

Because birth and death and the organs are separately allotted (to each individual being), because activity of (all) is not simultaneous, and also because (the play of the) three Gunás differs in each being, the multiplicity of souls (purusha bahutva) is established.

Káriká 18.

पुरुषबहुत्वं व्यवस्थातः । सां. सू. ६.४५., श्रुतिः

Multiplicity of souls (is proved) by (their) separateness.

Sútra VI-45.

तस्माच्च विपर्यासात् सिद्धं साक्षित्वमस्य पुरुषस्य ।
कैवल्यं माध्यस्थ्यं द्रष्टृत्वमकर्तृभावश्च ॥ कारिका १९

From the contrariety (difference) pointed out above it is further established that the Purusha (soul) is a mere witness, being isolated, neutral, spectator and inactive.

Káriká 19.

धर्मेण गमनमूर्ध्वं गमनमधस्ताद्भवत्यधर्मेण ।
ज्ञानेन चापवर्गो विपर्ययादिष्यते बन्धः ॥ कारिका ४४

By virtue one ascends to higher planes, by vice descends to the lower ones By knowledge one gains salvation, by the opposite (i. e ignorance) one gets bondage,

Káriká 44

श्रीमद्भगवद्गीतायामपि पुरुषप्रकृतिमहत्तत्वादीनां बहुषुस्थलेषू-ल्लेखः परंच तत्र प्रकृतिः (माया) भगवदधीना न स्वतंत्रा यथा—

In the Srimad Bhagwadgítá too there is in many passages mention of the Purusha, Prakriti, Mahattattva but the Prakriti (Máyá) there is dependent on the Supreme Lord and not independent of Him. as:—

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपिसन्।
प्रकृतिं स्वामधिष्ठाय[1] सम्भवाम्यात्म मायया॥ गीता ४,६

Though I am unborn, of changeless nature, and Lord of beings, yet subjugating[1] (or resting on) my Prakriti, I come into being by my own Máyá.

Gita IV. 6.

पुनश्च—
And again in

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा॥ गीता ७,४
अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम्।
जीवभूतां महाबाहो ययेदं धार्यते जगत्॥ „ „ ५
एतद्योनीनि भूतानि सर्वाणीत्युपधारय।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा॥ „ „ ६
मत्तः परतरं नान्यत् किंचिदस्ति धनंजय।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव॥ „ „ ७.

Earth, water, fire, air, ether, mind, intellect, egoism; thus is My Prakriti divided eightfold. 4

—Gita VII

This is the lower Prakriti, but different from it, know thou, O mighty armed, is my higher Prakriti—the principle of self-consciousness, by which this universe is sustained. 5

(1) अधिष्ठाय-Adhishtháya is variously translated

Know that these two Prakritis are the womb of all beings. I am the origin and dissolution of the whole universe. 6

Beyond Me, O Dhananjaya, there is naught. All this is strung in Me, as a row of jewels on a thread. 7

अपिच—also again

सर्वभूतानि कौंतेय प्रकृतिं यांति मामिकाम्।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम्॥ गीता ९. ७

At the end of a Kalpa, O son of Kuntí, all beings go back to my Prakriti; at the beginning of another Kalpa I send them forth again. Gita IX. 7

मयाऽध्यक्षेण प्रकृतिः सूयते सचराचरम्। गीता ९. १०

Under my supervision Prakriti produces all the movable and immovable beings. Gita IX. 10

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि।
विकारांश्च गुणांश्चैव विद्धिप्रकृतिसम्भवान्॥ गीता १३.१९

कार्यकरणकर्तृत्वे हेतुः प्रकृतिरुच्यते।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते॥ ,, २०

पुरुषः प्रकृतिस्थो हि भुंक्ते प्रकृतिजान् गुणान्।
कारणं गुणसङ्गोऽस्य सदसद्योनि जन्मसु॥ ,, २१

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः।
परमात्मेति चाप्युक्तो देहेऽस्मिन् पुरुषः परः॥ ,, २२

Know thou that Prakriti and Purusha are both beginningless; and know thou also that all modifications and Gunás are born of Prakriti. Gita XIII. 19

In the production of the body and the senses, Prakriti is said to be the cause; in the experience of pleasure and pain, Purusha (Jíva) is said to be the cause—Ibd. 20

Purusha seated in Prakriti, experiences the Guṇas born of Prakriti; the reason of the birth in good and evil wombs is its attachment to the Gunas.
Ibd. 21

. And the supreme Purusha in this body is also called the Looker-on, the Permitter, the Supporter, the Experiencer and the Great Lord and as the Highest Self. Ibd. 22

मम योनिर्महद् ब्रह्म तस्मिन् गर्भं दधाम्यहम्।
संभवः सर्वभूतानां ततो भवति भारत॥ गीता १४.३

My womb is the Great Prakriti, in that I place the germ; thence, O descendant of Bharata, is the birth of all beings. Gita XIV. 3

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।
भ्रामयन् सर्वभूतानि यंत्रारूढानिमायया॥ गीता १८.६१

The Lord, O Arjuna, dwells in the hearts of all beings, causing all beings, by His Máyá, to revolve, (as if) mounted on a machine. Gita XVIII. 61

श्रीमद्भगवद्गीतायां चतुर्दश सप्तदशाष्टादशाध्यायेषु गुणत्रयाणामुल्लेखो विस्तरशः कृतः।

In the fourteenth, seventeenth and eighteenth chapters of the Ṣrímad-Bhagwad-Gítá the description of the three Guṇas is fully given.

योगविषयः
ON YOGA.

योगसूत्रे प्रथमोऽध्यायः

योगश्चित्तवृत्तिनिरोधः॥ २॥

तदा द्रष्टुस्स्वरूपेऽवस्थानम्॥ ३॥

Yoga is the restraining of the mind's fluctuations (or modifications).

Then the Seer stands in his own real nature.
Section I—Sútras 2 & 3

वृत्तिसारूप्यमितरत्र ॥ ४ ॥

Otherwise he identifies himself with the modifications or fluctuations. 1-4.

अभ्यासवैराग्याभ्यां तन्निरोधः ॥१२॥

The fluctuations and modifications of the mind are restrained by *practice and renunciation*

Compare Gita VI-35. असंशयं महाबाहो मनो दुर्निग्रहं चलम् । अभ्यासेन तु कौंतेय वैराग्येण च गृह्यते—Without doubt, O mighty armed, the mind is restless and difficult to control; but through practice and renunciation, O son of Kuntí, it may be governed

ईश्वरप्रणिधानाद्वा ॥ २३ ॥

Or by perfect devotion to God I-23.

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥ २४ ॥

God is the distinct Being unaffected by afflictions and fruition of actions. I-24.

तस्य वाचकः प्रणवः ॥ २१ ॥

The syllable "Om" is indicative of Him.

तज्जपस्तदर्थभावनम् ॥ २८ ॥

Repeating of that syllable "Om" and meditation on its meaning (leads to Samádhi)

व्याधिस्त्यानसंशयप्रमादालस्याऽविरतिभ्रांतिदर्शनालब्ध-
भूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः ॥ ३० ॥

Distractions of the mind which are obstacles to (the practice of) Yoga are:—(1) illness (2) sloth (3) doubt or indecision (4) carelessness (5) laziness (6) worldliness (7) error (8) not having a settled point and (9) unsteadiness. I-30.

तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ॥३२॥

मैत्री करुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम् ॥३३॥

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ॥३४॥

To get over those obstacles one should practise the fixing of the mind on one element. Cherishing feelings of friendliness towards happy men, compassion towards the suffering ones, delight in the virtues of men and toleration towards sinners leads to tranquillity of mind Or, the practice of Pránáyáma by the expulsion and restraint of the breath. I. 32-34.

योगसूत्रे द्वितीयोऽध्यायः

योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः ॥२८॥

By practising the (eight) aids to Yoga impurities are destroyed and light of wisdom to the extent of discriminative knowledge is attained. Section II—Sútra 28.

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि ॥२९॥

12 Yamás (restraints), Niyamás (observances), Ásana (posture), Pránáyáma (regulating the breath), Pratyáhára (abstraction), Dháraná (concentration), Dhyána (meditation) and Samádhi (trance) are the eight aids or accessories of Yoga.

अहिंसा सत्याऽस्तेय ब्रह्मचर्य्याऽपरिग्रहा यमाः ॥३०॥

Yamás mean *ahimsá* (harmlessness), *satya* (truthfulness), *asteya* (refraining from unlawfully appropriating any one's goods), *brahmacharya* (chastity) *aparigraha* (abstaining from greed). II. 30

एते जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम् ॥३१॥

These restraints, called the great vow, not limited by birth, place, time and circumstance are universal. II. 31

शौचसन्तोषतपस्स्वाध्यायेश्वरप्रणिधानानि नियमाः ॥३२॥

Niyamás mean *Saucha* (purity of body and mind), *santosha* (contentment), *tapa* (austerity) *swádhyáya* (study of sacred books), *Ísvarapranidhána* (devotion to God and dedication of one's acts to Him). II. 32

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः ॥३५॥

On harmlessness (ahimsá) being confirmed hostility towards one (or in one's presence) ceases.

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ॥३६॥

On truthfulness being confirmed result of action follows speech.

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् ॥ ३७ ॥

On perfect non-theft being confirmed all jewels (wealth) come to one. II. 37

ब्रह्मचर्य्यप्रतिष्ठायां वीर्यलाभः ॥ ३८ ॥

On chastity and continence being confirmed vigour is acquired

अपरिग्रहस्थैर्ये जन्मकथन्तासम्बोधः ॥ ३९ ॥

When one is firm in freedom from greed, one knows how he came to be what he is and what he will be i. e. knows the how of his birth (Janma).

शौचात्स्वाङ्गजुगुप्सा परैरसंसर्गश्च ॥ ४० ॥
सत्त्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यत्वानि च ॥ ४१ ॥

By being confirmed in external and internal cleanliness one feels dislike for one's own

body and contact with that of others; one's inner nature is purified, one becomes cheerful and one-pointed, acquires conquest over organs and gets fitness for the vision of the self II. 40 41

संतोषादनुत्तमस्सुखलाभः ॥ ४२ ॥

By contentment the highest happiness is gained. II. 42

कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः ॥४३॥

By tapas (austerity) impurity being destroyed the body and the senses attain perfection (of their functions).

स्वाध्यायादिष्टदेवतासंप्रयोगः ॥ ४५ ॥

By the study of sacred books access to the desired deity takes place.

समाधिसिद्धिरीश्वरप्रणिधानात् ॥ ४५ ॥

By devotion to God and dedication of one's acts to Him success in Samádhi is attained.

स्थिरसुखमासनम् ॥ ४६ ॥

प्रयत्न शैथिल्यानन्तसमापत्तिभ्याम् । ४७ ॥

ततो द्वन्द्वानभिघातः ॥ ४८ ॥

Ásana is that posture wherein one becomes steady and comfortable. By the slackening of one's effort for it and by tuning oneself with the Infinite the pair of opposites (as heat and cold &c.) do not assail one.

तस्मिन् सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः ॥ ४९ ॥

When one has attained success in it (ásana) (then) *pránáyáma* which is the proper regulation of inhalation and exhalation (is practised). II. 49

ततः क्षीयते प्रकाशाऽऽवरणम् ॥ ५२ ॥
धारणासु च योग्यता मनसः ॥ ५३ ॥

By it (*pránáyáma*) the veil which hides illumination is removed and the mind becomes fit for concentration (dháraṇá). II. 52-53

स्वविषयाऽसंप्रयोगे चित्तस्य स्वरूपानुकारइवेन्द्रियाणां प्रत्याहारः ॥ ५४ ॥

Pratyáhára (abstraction) is withdrawing the senses from their objects and making the mind follow as it were its own nature. II. 54

ततः परमा वश्यतेन्द्रियाणाम् ॥ ५५ ॥

Then the senses are under full subjection (or control). II. 55

योगसूत्रे तृतीयोऽध्यायः

देशबंधश्चित्तस्यधारणा ॥ १ ॥
तत्र प्रत्ययैकतानताध्यानम् ॥ २ ॥
तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ॥ ३ ॥
त्रयमेकत्र संयमः ॥ ४ ॥
तज्जयात्प्रज्ञालोकः ॥ ५ ॥

Dháraṇá (concentration) is the fixation of the mind on some object. Continuous flow of the mental effort towards that fixation is *dhyána* (meditation).

When that *dhyána* (meditation) on the particular object only remains on the mind and all else is absent then *samádhi* is attained.

The combination of the three viz. *Dhyána dhárana* and *samádhi* is called *samyama*.

By achieving this *samyama* (combination) one obtains perfect knowledge. III. 1—5

वेदान्तविषयः

ON VEDÁNTA.

वेदान्ते प्रस्थानत्रयम्—(१) उपनिषदः (श्रुतिः), (२) ब्रह्मसूत्राणि (बादरायणस्य), (३) श्रीमद्भगवद्गीता च ॥

Three authoritative sources of the Vedánta system of philosophy are (1) Upanishads called Sruti (2) Brahma-Sútras of Bádaráyaṇa (3) Srímad-Bhagwad Gítá.

भाष्यकारैश्च वेदान्तस्य चतुर्धाभेदः कृतः (१) श्री शंकरभगवतोऽद्वैतं शारीरक भाष्ये, (२) श्री रामानुजाचार्यस्य श्रीभाष्ये विशिष्टाद्वैतं, (३) श्री मध्वाचार्यस्य द्वैतं ब्रह्मसूत्रभाष्ये (४) श्री वल्लभाचार्यस्य शुद्धाद्वैतं अणुभाष्ये।

By commentators the Vedánta system has been interpreted in four different ways—Srí Sankara's Advaita (non dualism or monism) in Sáríraka Bháshya. (2) Srí Rámánuja's Visishtádvaita (qualified non-dualism) in Srí-Bháshya (3) Srí Madhva's Dualism in Brahma sútra Bháshya (4) Srí Vallabháchárya's pure non-dualism in his Aṇu Bháshya.

श्री शंकराचार्यस्याद्वैतमतमूलानि महावाक्यानि।

Mahá-Vákyas (the great statements) on which Srí Sankarácharya's Advaita doctrine is based.

सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ॥ छां. उ. ६, २, १.

O dear! *Sat* verily alone existed in the beginning. One alone without a second.

Chándogya Up. VI. 2. 3.

तत्त्वमसि। छां. उ. ६, ८, ७

That thou art. Chá. Up. VI. 8-7

अहं ब्रह्मास्मि। बृ. उ. १. ४. १०

I am Brahman. Br. Up. I. 4 10

अयमात्मा ब्रह्म। बृ. उ. २. ५. १९

This self is Brahman Br. Up. II. 5-19

ब्रह्मैवेदं सर्वम्। मुं. उ. २. २. ११

All this is Brahman. Mundaka Up. II. 2-11

सत्यं ज्ञानमनन्तं ब्रह्म। तै. उ. २ १

Brahman is Truth, Knowledge and Infinity.
Taitt Up II. 1

यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति, यत् प्रयन्त्यभिसंविशन्ति, तद् विजिज्ञासस्व तद्ब्रह्म। तै.उ. ३. १

From whom verily all these beings are born, by whom, when born they live, to whom they go and in whom they merge, Him thou desire to know. He is Brahman Taitt Up. 3-1

जन्माद्यस्य यतः। ब्रह्मसूत्रं १. १. २

Brahman is He from whom are the origin, preservation and dissolution of the universe
Brahma Sútra I. 1. 2

ब्रह्म उपादानकारणं निमित्तकारणञ्च विद्यते न केवलं निमित्तकारणं। शारीरकभाष्ये १. ४. २३–२७

Brahma is both the material and the efficient cause (of the world) not merely the efficient cause.
Sáriraka Bháshya I. 4 23 27

आगमवशेन आगमानुसारितर्कवशेन च चेतनं ब्रह्मजगतः कारणं प्रकृतिश्चेति स्थितम्। शा. भा. २–१–११

On the ground of Scripture and on the ground of reasoning which is subordinate to Scripture that Intelligent Brahman is to be considered the cause and the substance (Prakriti) of the world is settled Ibd. II 1. 11

न हि कार्यकारणयोर्भेदः आश्रिताश्रयभावो वा वेदान्तवादिभिरभ्युपगम्यते, कारणस्यैव संस्थानमात्रं कार्यम् । शा भा. २. २–१७

The Vedántins acknowledge neither the separateness of cause and effect nor their standing to each other in the relation of abode and the thing abiding, since according to their doctrine the effect is only a certain state of the cause.

Ṣáríraka Bháshya II. 2. 17

शब्दमूलश्च ब्रह्म शब्दप्रमाणकं नेन्द्रियादि प्रमाणकं तद्यथा शब्दमभ्युपगन्तव्यं । शा. भा. २. १. २७

Brahman rests exclusively on the holy texts, holy texts are the sole authority for His existence not the senses; so He must be accepted as the holy texts declare Him. Ṣáríraka Bháshya II. 1. 27

वेद बाह्येश्वरकल्पना अनेकप्रकारा । २. २. ३७

Outside the Veda there are various kinds of theories about the Lord. Ṣáríraka Bháshya II. 2. 37

श्लोकार्धेन प्रवक्ष्यामि यदुक्तं ग्रन्थकोटिभिः ।
ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ॥

In one half verse I shall declare what has been told in millions (krores) of volumes Brahman is true, the world is illusory. Individual soul is nothing else but Brahman.

'न जायते म्रियते वा विपश्चित्' । कठ० उ० १.२.१८

इति जन्ममरणप्रतिषेधेन प्रतिपाद्यमानं शारीरपरमेश्वरयोरभेदं दर्शयति । शा. भा. १–४–६

" The knowing self is not born, nor does it die " (Katha Up I. 2. 18)—this text by denying birth and death of the self shows the non-difference of the embodied self and the Supreme Self which had to be established. Ṣáríraka Bháshya I. 4. 6

नहि जीवो नामात्यंतभिन्नो ब्रह्मणः "तत्त्वमसि" "अहं ब्रह्मास्मि" इत्यादि श्रुतिभ्यः। बुध्यादि उपाधिकृतं तु विशेषमाश्रित्य ब्रह्मैव सन् जीवः कर्ता भोक्ता च उच्यते। शा. भाष्ये. १. १. ३१

The Vedic texts "That thou art," "I am Brahman" etc. show that there is in reality no such thing as a *Jíva* (individual soul) absolutely different from Brahman, but Brahman in so far as it differentiates itself through *Buddhi* mind and other limiting conditions is called Jíva (individual soul), agent, enjoyer. Ṣáríraka Bháshya on I. 1. 31

एवं मिथ्या ज्ञान कृत एव जीवपरमेश्वरयोर्भेदो न वस्तुकृतः।

शा. भा. १. ३. १९

So the difference between *Jíva* (individual soul) and Paramesvara (Supreme Lord) is caused by ignorance. It is not caused by a difference in their substance. Ṣáríraka Bháshya I 3. 19

देहादिषु अनात्मसु अहमस्मि इत्यात्मबुद्धिरविद्या। शा. भा. १ ३. २

The conception that the body and other things included in the not-self are our self constitutes Avidyá (nescience). Ṣáríraka Bháshya I. 3, 2

N. B. see the definition of *avidyá* in Yoga sútra II. 4.

एक एव परमेश्वरः कूटस्थनित्यो विज्ञानधातुरविद्यया मायया मायाविवदनेकधा विभाव्यते नान्यो विज्ञानधातुरस्ति॥

शा भा १, ३. १९

That there is only one highest Lord ever unchanging whose substance is cognition (विज्ञानधातुः) and who by means of avidyá (nescience) manifests himself in various ways just as a juggler (or thaumaturge) appears in different shapes by means of his magical power. Besides that Lord there is no other substance of cognition. Ṣáríraka Bháshya I. 3. 19

इतरव्यपदेशाद्धिताकरणादिदोषप्रसक्तिः— ब. सू. २. १. २१

अधिकं तु भेदनिर्देशात्— २. १. २२

इतरस्य शारीरस्य ब्रह्मात्मत्वं व्यपदिशति। श्रुतिः—"स आत्मा तत्त्वमसि श्वेत केतो" (छां. उ. ६. ८. ७) इति प्रतिबोधनात् यद्वा इतरस्य च ब्रह्मणः शारीरात्मत्वं व्यपदिशति— "तत् सृष्ट्वा" तदेवानु प्राविशत्" (तै उ. २. ६) इति स्रष्टुरेवाविकृतस्य ब्रह्मणः कार्यानुप्रवेशेन शारीरात्मत्वदर्शनात् न ब्रह्मणोऽभिन्नः शारीरः तस्मात् यत् ब्रह्मणः स्रष्टृत्वं तच्छारीरस्यैव। अतश्च स्वतंत्रः कर्ता सन् हितमेवात्मनः सौमनस्यकरं कुर्यात् न अहितं। अधिकं तु भेद निर्देशात्। यत् सर्वज्ञं सर्वशक्ति ब्रह्म नित्य शुद्ध बुद्ध मुक्त स्वभावं शारीरादधिकं अन्यत् तत् वयं जगतः स्रष्टृ ब्रूमः। न तस्मिन् हिताकरणादयो दोषा, प्रसज्यन्ते। न हि तस्य हितं किंचित् कर्त्तव्यमस्ति अहितं वा परिहर्तव्यं नित्य मुक्त स्वभावत्वात्। न तस्य ज्ञानप्रतिबन्धः शक्तिप्रतिबंधो वा। शारीरस्त्वनेवंविधः। अभेदनिर्देशोऽपि दर्शितः "तत्त्वमसि" एव जातीयकः। कथं भेदाभेदौ विरुद्धौ संभवेयातां। नैष दोष। आकाश घटाकाश न्यायेनोभयसंभवस्य।

The other i. e. individual soul being designated non different from the Brahman, the fault of not being able to do what is for its benefit would attach to it (Brahman) Brahma Sútra II. 1, 21

But the additional (the Supreme) Brahman is the creator as is declared by its difference. „ II. 1. 22

In commenting on these two Sútras Sankara tries to get over the inconsistency of maintaining both difference and non difference (bhedá-bheda) of the two (the Supreme soul and the individual soul) in the following manner.

The Sruti (Veda) declares the other i. e. the embodied soul to be the Brahman as is shown by the text "That is the Self; that art thou, O Svetaketu!" (Chánd. Up. VI. 8-7) Or else if we interpret "the other" (itara) in the Sútra in a different way the Sruti declares the Brahman to be the Self of the embodied soul, for the text "Having created that He entered into it" declares the Creator, the unembodied Brahman, to constitute the self of the embodied soul in consequence of His entering into His products. Thus the embodied self is not different from Brahman. Therefore the creative power of Brahman belongs to the embodied self also, and the latter being thus an independent agent might be expected to produce what is beneficial to itself and not what is against its nature. But we declare that the omniscient, omnipotent Brahman whose essence is eternal, pure cognition and freedom and which is additional (adhika) i. e. different from the embodied self is the creative principle of the world. To that Brahman the faults of doing or not doing beneficial things do not attach. There is nothing beneficial to be done or non-beneficial to be avoided by it, as its nature is eternally free. Nor is there any impediment to its knowledge or power. The embodied self is not like that There are passages, however, like the text "That art thou" declaring non-difference; and difference and non-difference cannot co-exist. We say this is no objection. The parallel instance of universal ether and ether limited by a jar make both possible

षट्पदीस्तोत्रे शंकरः

In his Shatpadí Stotra the same idea is repeated by Sankara.

सत्यपि भेदापगमे नाथ तवाहं न मामकीनस्त्वम्।
सामुद्रोहि तरंगः क्वचन समुद्रो न तारंगः॥

O Lord, even when the difference (between *Thee* and *me*) is done away with, I am of Thee and not Thou of me. The wave is of the sea but no-where the sea is of the wave.

परमकारणाद् ब्रह्मणोऽनन्यत्वेऽप्युपद्यते भोक्तृभोग्यलक्षणो विभागः समुद्रतरंगादिन्यायेन। शारीरक भाष्ये २. १. १३

The distinction of enjoyer and objects of enjoyment is possible, although both are non-different from Brahman, their highest cause, as the analogous instance of the sea and its waves demonstrates.

Sáríraka Bháshya II-1-13.

आभास एव चैष जीवः परस्यात्मनो जलसूर्यकादिवत् प्रतिपत्तव्यः। शारीरक० २. ३. ५०

This *Jiva* (individual soul) is merely a reflection of the Supreme Soul. It is like the reflection of the sun in water.

Sáríraka Bháshya II. 3. 50

नेह नानास्ति किंचन। बृ. उ. ४. ४. १९

Here there is nothing diverse. Brah. Up IV 4.19

नानात्वं (१) अध्यारोपयति अविद्या—भाष्ये

Diversity is superimposed (on Brahman) through Nescience.

Bháshya

स्थिते च क्षेत्रज्ञपरमात्मैकत्वविषयसम्यग्दर्शने क्षेत्रज्ञः परमा-

(१) अध्यारोप—Adhyáropa is to superimpose or ascribe fictitiously

त्मेति नाममात्रभेदात् क्षेत्रज्ञोऽयं परमात्मनोऽभिन्नः परमात्मायं क्षेत्रज्ञाद्भिन्नः इत्येवं जातीयक आत्मभेदविषयो निर्बन्धो निरर्थकः। एको ह्ययमात्मा नाम मात्र भेदेन बहुधाऽभि धीयते इति।

शा. भा १-४. २२

As the individual soul and the highest Self differ in name only, it being a settled matter that perfect knowledge has for its object the absolute oneness of the two; it is senseless to insist (as some do) on a plurality of selfs and to maintain that the individual soul is different from the highest Self and the highest Self from the individual soul; for, the Self is indeed called by many different names, but it is one only.

Śáríraka Bháshya I. 4. 22

श्रीरामानुजाचार्यमतम्।

Ṣrí Rámánujácharya's System.

विशिष्टाद्वैतमूलानि वाक्यानि।

Vedic texts on which qualified monism is based.

एतज्ज्ञेयं नित्यमेवात्मसंस्थं नातः परं वेदितव्यं हि किंचित्।
भोक्ता भोग्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत्—

श्वे. उ. १ १२

This Eternal (Being) who is seated in the self should be known There is nothing, indeed, higher than that which should be known The enjoyer, the object of enjoyment and the Actuator being known all (that is to be known) has been said. This is the threefold Brahma.

Ṣve Up. I. 12

सोऽकामयत बहुस्यां प्रजायेयेति। स तपोऽतप्यत स तपस्तप्त्वा इदं सर्वमसृजत। यदिदं किंच। तत्सृष्ट्वा तदेवानुप्राविशत्।

तदनुप्रविश्य सच्चत्यच्चाभवत् निरुक्तं चानिरुक्तं चेत्यादि।
तै. उ २. ६.

He desired to be many and to procreate. He practised austerity and having practised austerity, created all this whatever there is. Having created it entered into it. Having entered into it became what exists (सत् *sat*) and what is beyond (*tyat*)—defined and undefined &c. Taitt. Up. II.6

यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरो यं पृथिवी न वेद यस्य पृथिवी शरीरं यः पृथिवीमन्तरो यमयत्येष त आत्मा न्तर्यामी अमृतः। तथा यो अप्सुतिष्ठन्, योऽग्नौतिष्ठन्, योऽन्तरिक्षे तिष्ठन्, यो वायौ तिष्ठन् · सर्वेषु भूतेषु तिष्ठन्···यो विज्ञाने तिष्ठन्···सर्वान् यमयति।
बृह. उ. ३. ७

He who, residing in the earth, is still different from the earth, whom the earth does not know, *whose body the earth is, who controls the earth from within* He is your self (soul), the controller from within, the Immortal. Similarly, He who resides in the waters, in the fire, in the mid-air, in the wind, in all beings, in the self, controls all (living and non-living). Brihad Up. III. 7

"योऽक्षरमन्तरे सञ्चरन् यस्याक्षरं शरीरं। यमक्षरं न वेद। एष सर्वभूतान्तरात्माऽपहतपाप्मा दिव्यो देव एको नारायणः" इत्यादीनि सचेतनं जगत् तस्य शरीरत्वेन निर्दिश्य तस्यात्मत्वेन परमात्मानं उपदिशन्ति। श्रीभाष्ये १. १. १३

"Who moves within the Imperishable, of whom the Imperishable is the body, whom the Imperishable does not know, He the inward Ruler of all beings, free from evil, the divine, the one God Náráyana". All these texts declare that the world inclusive of intelligent

souls is the body of the Highest Self and the latter the Self of everything. Srí Bháshya I, 1. 13

एवं च सर्वं चेतनाचेतनं प्रति ब्रह्मण आत्मत्वेन सर्वं सचेतनं जगत् तस्य शरीरं भवति—श्रीभाष्ये १. १. १३

Thus Brahman being the self with regard to the whole universe of matter and souls, the universe inclusive of intelligent souls, is the body of the Brahman Srí Pháshya on I. 1. 13

यस्य पृथिवी शरीरं। यस्यापश्शरीरं। यस्य तेजश्शरीरं इत्यादि इत्यादि सुबालश्रुत्या सर्वतत्त्वानां परमात्मशरीरत्वं स्पष्टमभिधीयते। श्रीभाष्य १, १. १३

The Subála-Upanishad states quite clearly that all beings constitute the body of the Highest Self. He of whom the earth is the body, of whom waters are the body, of whom fire is the body &c. &c'

Srí Bháshya I. 1. 13

ईश्वरश्चिदचिच्चेति पदार्थत्रितयं, हरिः।
ईश्वरश् चित इत्युक्तो जीवो दृश्यमचित् पुनः॥ सर्वदर्शनसंग्रहः

Isvara (God), the intelligent principle (*chit*) and the inanimate creation (*achit*)—these are the three separate entities, Hari is *Isvara*, *chit* (the intelligent principle) is called Jiva, the visible world is *achit*, the inanimate creation. Sarva-Darsana-Sangraha

चिच्छब्दवाच्या जीवात्मानः परमात्मनः सकाशाद् भिन्नाः नित्याश्च तथा च श्रुतिः द्वासुपर्णा सयुजा सखाया इत्यादिका।

ऋ० वे. १. १६४. २०

मुं. ३. १. १. श्वे. ४. ६

Jívas (selfs) indicated by the word *chit* are distinct from the Supreme Self and are eternal as the

Vedic texts,—"Two birds companions and friends &c. &c." declare.

Rig-Veda I. 164. 20 Mundaka 3 1. 1 Ṣve. 4. 6,

न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव कश्चित्।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे॥
कठ उ. १. २. १८

The knowing-self is neither born, nor does it die. It sprang from nowhere and nothing has sprung from it. It is unborn, eternal, everlasting, primeval, nor is it slain on the body being killed.

Katha. Up. I- 2- 18

अचिच्छब्दवाच्यं दृश्यं जडं जगत्। तस्य जगतः कर्त्तोपादानं च ईश्वरपदार्थः पुरुषोत्तमो वासुदेवादिपदवेदनीयः तदप्युक्तं।

वासुदेवः परंब्रह्म कल्याणगुणसंयुतः।
भुवनानामुपादानं कर्ता जीवनियामकः॥ सर्वदर्शनसंग्रहः

The word *achit* denotes the inanimate visible world. The author of that world and the material of it is that substance *Īvsara*, the Lord, the Supreme Being, known by the words Vásudeva &c. That also has been said thus:

Vásudeva is the Supreme Brahman, endowed with propitious attributes, He is both the author and the material cause of the worlds and the ruler of the Jívas (individual souls).

Sarva-Darṣana Sangraha

स एव वासुदेवः परमकारुणिको भक्तवत्सलः परमपुरुष स्तदुपासकानुगुणात्तत्तत्फलप्रदानाय स्वलीलावशादर्चाविभवव्यूह सूक्ष्मान्तर्यामिभेदेन पञ्चधावतिष्ठते। सर्व. द. स.

That same Vásudeva, the most compassionate, gracious to his devotees, the highest person, stands

out, owing to his sportive nature, in five distinct ways as image, avatára, four-fold form (i. e. Vásudeva, Sankarshana, Pradyumna and Aniruddha) subtle nature, and ruling power, to give reward to his worshippers according to their deserts Sarva-darsana-Samgraha.

स्वभक्तं वासुदेवोऽपि संप्राप्यानन्दमक्षयम्।
पुनरावृत्तिरहितं स्वीयं धाम प्रयच्छति॥ सर्व दर्शन संग्रहः

Again having secured eternal bliss for his devotee Vásudeva gives him his own region (to reside) from whence there is no return (to this world).

Sarva-darsana-Samgraha

जगद्व्यापारवर्जं। ४. ४. १७
भोगमात्रसाम्यलिंगात्। ४. ४. २१
अनावृत्तिशब्दात्। ४. ४. २२
इति सूत्रत्रयेण मुक्तजीवपरमात्मनोर्भेदाभेदौ दर्शितौ।

"Excepting the power to regulate cosmic order" (IV. 4. 17) "On account of the indication about equal enjoyment only" (IV 4 21) and "Non-return according to scripture" (VI. 4-22) difference and non-difference between the liberated individual soul and the Supreme Self are pointed out in these three aphorisms.

श्रीमध्वाचार्यस्य द्वैतमतम्।

Ṣrī Madhvāchārya's system of Dualism.

तन्मूले द्वे श्रुती

Two Vedic texts on which the system is based.

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे।
छाया तपौ ब्रह्म विदो वदन्ति। कठ. १-३. १.

In this world there are two souls which taste of the fruits of action, both of which are lodged in the recess of human heart and which are as different from each other as light and shade. Katha I. 3. 1.

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ मुं. ३.१.१

There are two birds, companions and friends, both sitting on the same tree, of which one partakes of the sweet fruits of the tree, while the other without eating merely looks on. Mundaka 3 1. 1.

स्वतन्त्रमस्वतन्त्रञ्च द्विविधं तत्त्वमिष्यते ।
स्वतन्त्रो भगवान् विष्णुर्निर्दोषोऽशेष सद्गुणः ॥ सर्वदर्शनसंग्रहः

Two kinds of entities are acknowledged, one independent and the other dependent. Lord Vishnu is independent, free from any blemish, and possessed of all good attributes. Sarva-darsana-Samgraha

जीवेश्वरभिदा चैव जडेश्वरभिदा तथा ।
जीवभेदो मिथश्चैव जडजीवभिदा तथा ॥
मिथश्च जडभेदो यः प्रपंचो भेदपञ्चकः ।
सोऽयं सत्योऽप्यनादिश्च सादिश्चेन्नाशमाप्नुयात् ॥
न च नाशं प्रयात्येष न चासौ भ्रान्तिकल्पितः ।
कल्पितश्चेन्निवर्तेत न चासौ विनिवर्तते ॥
द्वैतं न विद्यत इति तस्मादज्ञानिनां मतम् ।
मतं हि ज्ञानिनामेतन्मितं त्रातं हि विष्णुना ॥ सर्वदर्शनसंग्रहः

There is (1) distinction between Jíva (individual soul) and Íṣvara (God), so also (2) between God and inanimate objects (Jaḍa). Then there is (3) distinction among Jívas themselves, again (4) between Jívas and inanimate objects. and lastly (5) distinction among different kinds of inanimate objects. This universe is made up of five fold distinctions This universe is real and also beginningless, if it had a beginning it would be subject to destruction (or disappearance), as it does not come to such destruction, nor is it an outcome of illusion. If it were

imaginary it would be dispelled but it is not so dispelled. That there is no Duality is the opinion of ignorant men. The opinion of the wise is that the universe is the work of Vishnu and it is protected by Him. Sarva-darsana-Sangraha.

मोक्षो हि सर्वपुरुषार्थोत्तमः। स च नित्यः। विष्णुप्रसादमन्तरेण न लभ्यते।

न स्वरूपैकता तस्य मुक्तस्यापि विरूपतः।
स्वातंत्र्यपूर्णतेऽल्पत्वपारतंत्र्ये विरूपता॥
× × × ×
विष्णुं सर्वगुणैः पूर्णं ज्ञात्वा संसारवर्जितः।
निर्दुःखानन्दभुग् नित्यं तत् समीपे स मोदते॥ सर्वदर्शनसंग्रहः

Moksha (liberation) is the highest among all the objects of human pursuit (Purushárthas). It is everlasting. It is not obtained otherwise than by the grace of Vishnu. Even a liberated soul does not become identical (with the Supreme Soul) owing to essential difference which consists in the independence and perfection of the One and dependence and littleness (imperfection) of the other. × × × Knowing Vishnu to be perfect in all His attributes, the individual soul is freed from transmigration, enjoys bliss free from pain and rejoices for ever near Him (Vishnu). Sarva-darsana-Sangraha.

श्रीमध्वाचार्यमते "अथातो ब्रह्म जिज्ञासा" सूत्रे ब्रह्मशब्दो विष्णुवाची "शास्त्रयोनित्वात्" इति सूत्रे शास्त्रं तु

ऋग्यजुः सामाथर्वा च भारतं पञ्चरात्रकम्।
मूलरामायणञ्चैव शास्त्रमित्यभिधीयते॥
यच्चानुकूलमेतस्य तच्च शास्त्रं प्रकीर्त्तितम्।
अतोऽन्यो ग्रन्थविस्तारो नैव शास्त्रं कुवर्त्मतत्॥

According to Srí Madhvácharya in the very first Vedánta Sútra—"Now the inquiry into Brahman"

Brahman denotes Vishnu and in the third Sútra "From its being the source of scripture (Ṣástra)" the word Ṣástra means—Rig-Yajuh-Sáma and Atharvan, the Mahábhárata, Pancha-rátra and the original Rámáyaṇa; what is in accordance with these is known as Ṣástra and the rest is multiplication of books, It is not Ṣástra but a misleading path.

श्रीवल्लभाचार्यस्य शुद्धाद्वैतं-मायासम्बन्धरहितं शुद्धं
ṢRÍ VALLABHÁCHÁRYA'S ṢUDDHÁDVAITA—FREE FROM CONTACT WITH MÁYÁ.

तदेतत् सत्यं यथा सुदीप्तात् पावकाद् विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः। तथाक्षराद् विविधाः सोम्यभावाः प्रजायंते तत्र चैवापि यन्ति। मुंडक २.१

This is the truth,—as from a full blazing fire thousands of sparks of like form issue, so from the Imperishable, O dear, various beings originate and go into it. Mundaka Up. II. 1

अणुभाष्ये २. ३. ४३-अंशो नाना व्यपदेशात्।

जीवस्य ब्रह्मसम्बन्धि रूपमुच्यते। जीवो नाम ब्रह्मणोंऽश। कुतः नाना व्यपदेशात्। सर्व एव आत्मनो व्युच्चरन्ति कपूय चरणाः रमणीय चरणा इति च। × × विस्फुलिङ्गा इवाग्नेर्हि जड़ जीवा विनिर्गता। सर्वतः पाणिपादान्तात् सर्वतोऽक्षिशिरो मुखात्॥ निरिन्द्रियात् स्वरूपेण तादृशादिति निश्चयः। सदंशेन जडाः पूर्वं चिदंशे नेतरेऽपि च। अन्य धर्मतिरोभावा मूलेच्छातोऽस्वतंत्रिणः।

× × अंशत्वे सजातीयत्वमायाति × × "पुरुष एवेदं सर्वं" × × "पादोऽस्य भूतानि" (ऋ. वे. १०.९०) भूतानां जीवानां पादत्वं।

In the Anu Bháshya of Ṣrí Vallabhácharya the Sútra—'Jíva is a part of Ísvara on account of declarations about difference (II. 3- 43) is explained thus —The nature of the 'relation of the Jíva (in-

dividual soul) with Brahman is stated to be like that of a part to the whole because of the declaration of diversity. All come out from the Self both those whose conduct is good and those whose conduct is bad. Like sparks from fire animate and inanimate creatures issue. It is settled that they proceed from one who has hands and feet on all sides, who has eyes, hands and mouths in all directions, who does not possess organs and is such in form. The existence portion of that Supreme Being is prominent in the inanimate objects and intelligence portion is prominent in the animate beings, who, wanting in the bliss portion, due to the will of the Supreme Being, are dependent (on Him). Being a part of Him they all have His likeness. The Vedic text "This all is Purusha The beings are a fourth of Him &c"

(Rig Veda X. 90)

अपि च स्मर्यते (ब्रह्म सूत्र २. ३. ४५.)—Moreover Smriti also states (Brahma Sútra II. 3 45)

ममैवांशो जीवलोके जीवभूतः सनातनः— गीता १५. ७

An Eternal portion of Myself having become Jíva (living soul) &c Gíta XV. 7

ब्रह्मैवेदं सर्वं सच्चिदानंदरूपं—नृसिंहोत्तरतापिन्युपनिषत्।

This is all Brahma-*sat* (existence or being) *chit* (intelligence or consciousness) and *ánandá* (bliss) in its nature.

नेतरोऽनुपपत्तेः १.१. १५ }
भेदव्यपदेशाच्च १ १. १६ } सूत्र द्वयेन जीवो नानन्दमयः जडोऽपि न

In explaining the two Sútras, "Not the other on account of impossibility" (I. 1 15) and "On account of the declaration of difference" (I. 1-16) Anu

bhásbya arrives at the conolusion that both the animate and inanimate creations are wanting in bliss (ánanda). Thus the former is *sat* and *chit* part of Brahman and the latter only *sat*.

कर्मविपाकः

RIPENING OF ACTIONS, *i e., their good and evil consequences.*

यथा कारी यथा चारी तथा भवति साधुकारी साधुर्भवति । पापकारी पापो भवति पुण्यः पुण्येन कर्मणा भवति पापः पापेन । अथो खल्वाहुः काममयएवायं पुरुष इति । स यथा कामो भवति तत्क्रतुर्भवति यत्क्रतुर्भवति तत् कर्म कुरुते तदभिसंपद्यते । बृहदारण्यके ४।४।५

As one acts, as one conducts oneself so one becomes He who acts virtuously becomes virtuous. One acting sinfully becomes a sinner. By meritorious deeds one becomes meritorious, by evil deeds an evil-doer. And they say man verily is desire-formed. As is his desire so is his will. As is his will so he acts. What act he does that he attains.

Brihadáranyaka Upanishad IV .4 5

क्रतुर्नामाध्यवसायो निश्चयो यदनंतरा क्रिया प्रवर्तते ।

बृहदारण्यक भाष्ये

Kratu means will, resolution, determination which is immediately followed by action

Commentary

कामान् यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र ।

He who eagerly hankers after desires is born with those desires at those very places (where his desires take him). Vedic text quoted in the Bháshya referred to above.

हंत त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम्।
यथा च मरणं प्राप्य आत्मा भवति गौतम ॥ ६ ॥
योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः।
स्थाणुमन्येऽनुसंयन्ति यथा कर्म यथा श्रुतम् ॥ ७ ॥

कठोपनिषत् २.२. ६-७

Now I shall tell thee, this mystery of the eternal Brahman; as also how the self survives after death, O Gautama (Nachiketà)

Some selfs enter the womb and become embodied, others become immovable objects according to their deeds and according to their knowledge.

Katha Up II. 2. 6-7.

पुण्यो वै पुण्येन कर्मणा भवति पापः पापेनेति याज्ञवल्क्यो जारत्कारवं प्रति। बृह. उप. ३.२. १३

A man becomes virtuous by virtuous deeds and sinful by evil deeds. Yájnavalkya to Járatkárava Brihad-Up. III. 2. 13

तद्य इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां योनिमापद्येरन् ब्राह्मणयोनिं वा क्षत्रिययोनिं वा वैश्ययोनिं वाथ य इह कपूयचरणा अभ्याशो ह यत्ते कपूयां योनिमापद्येरन् श्वयोनिं वा शूकरयोनिं वा चाण्डालयोनिं वा ॥ ७ ॥

× × × ×

स्तेनो हिरण्यस्य सुरां पिबँश्च गुरोस्तल्पमावसन् ब्रह्महा च
एते पतन्ति चत्वारः पञ्चमश्चाचरँस्तैरिति ॥ ६ ॥ छांदोग्ये ५-१०

Of those whose conduct here (in this world) has been pleasant will quickly attain some pleasant birth i. e. the birth of a Bráhmaṇa, the birth of a Kshatriya or the birth of a Vaiṣya. And those whose conduct has been stinking (or vile) will quickly attain some evil birth i. e. the birth of a dog, the birth of a pig or the birth of a chándála (lowest caste).

One who steals gold, who drinks wine, who dishonours his teacher's bed and who kills a Bráhmana these four sink down and so also the fifth one who associates with these (four).

Chándogya Upanishad V. 10. 7,9.

वैषम्य नैर्घृण्ये न सापेक्षत्वात् । ब्रह्मसूत्र २।१।३४

भाष्यं—वैषम्यनैर्घृण्ये नेश्वरस्य प्रसज्येते । कस्मात् सापेक्ष-
त्वात् सापेक्षो हीश्वरो विषमां सृष्टिं निर्मिमीते । किमपेक्षते इति चेत्
धर्माधर्मौ अपेक्षते इति वदामः ।

Inequality (in the lot of beings) and cruelty (which is found) in the world cannot be imputed to God as He dispenses them according to merit and demerit.

We cannot impute inequality and cruelty to God. Why ? Because He takes into account (merit and demerit). God makes the creation unequal. If one were to ask what does He take into account ? We say He takes into account righteous and unrighteous deeds (of beings).–Brahma Sútra Bháshya II 1-34

क्लेशमूलः कर्माशयो दृष्टाऽदृष्टजन्मवेदनीयः सति मूले तद्वि-
पाको जात्यायुर्भोगाः । ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात् ॥
योगसूत्राणि २ । १२, १३, १४

Karmásaya (store of tedencies produced by good and evil actions) has its root in *klesas* (afflictions i. e. *avidyá*, *asmitá*, *rága*, *dvesha* and *abhinivesa* referred to in sútra II. 3) and is experienced in visible and invisible births (here and hereafter).

If the root exists its fruit is birth, duration of life and (happy or painful) experiences.

Those experiences will be as joy-giving or sorrowful (sweet or bitter) fruits according to virtue or vice.

Yoga Sútra II-12,13,14.

In these three Yoga sútras (aphorisms) the law of *Karma-vipáka* (fruition of actions) has been put in a nutshell

कः कस्य हेतुर्दुःखस्य कश्च हेतुः सुखस्य वा ।
स्वपूर्वार्जितकर्मैव कारणं सुखदुःखयोः ॥५॥

अध्यात्मरामायणे २. ५ ५.

Who is the cause of one's suffering and who is likewise the cause of one's happiness? The cause of happiness or of suffering is only that which has been acquired by one's own previous action

Adhyátma Rámáyana II. 5-5

या गतिः प्राप्यते येन प्रेत्यभावे चिरेप्सिता ।
येन येन शरीरेण यद्यत् कर्म करोति यः ॥
तेन तेन शरीरेण तत्तत् फलमुपाश्नुते ।

महाभारते अनुशासनपर्वणि ७

Whatever long desired state one attains on death and by whatever body, whatever deed one does, by that very body he attains that very fruit

Mahabhárata Anusásana VII.

कर्मणा मनसा वाचा परपीडां करोति यः ।
तद्बीजं जन्म फलति प्रभूतं तस्य चाशुभम् ॥ विष्णुपुराणे ।

He who by thought speech or deed causes pain to another, the seed of that bears abundant fruit in an evil life (life full of pain and suffering)

Vishnu Purána

वाल्मीकिरामायणे अरण्यकांडे एकोनत्रिंशत् सर्गे खर प्रति श्री रामः ।

अवश्यं लभते कर्ता फलं पापस्य कर्मणः ।
घोरं पर्यागते काले द्रुमः पुष्पमिवार्तवम् ॥

नचिरात् प्राप्यते लोके पापानां कर्मणां फलम् ।
सविषाणामिवान्नानां भुक्तानां क्षणदाचर ॥

Srí Ráma rebuking Khara said:

As surely as a tree, on the approach of its time, bears the seasonal flower so does the doer get the terrible fruit of his sinful deed. As in the case of taking poisoned food, not before long the fruit of evil deeds is obtained in this world, O Rákshasa.

Válmiki Rámáyana III. 29

यथा धेनुसहस्रेषु वत्सो विन्दति मातरम् ।
एवं पूर्वकृतं कर्म कर्तारमनुगच्छति ॥
अचोद्यमानानि यथा पुष्पाणि च फलानि च ।
स्वकालं नातिवर्तन्ते तथा कर्म पुराकृतम् ॥ महा० भा०

As among thousands of cows a calf finds its (own) dam so (the fruit of) the deed done in the past closely follows the doer.

As flowers and fruits without being urged by any one do not (fail) to appear at their appointed season so does the deed done in the past (is sure to fructify) Mahá- Bh.

पापं कुर्वन् पापकीर्त्तिः पापमेवाश्नुते फलम् ।
पुण्यं कुर्वन् पुण्यकीर्त्तिः पुण्यमत्यन्तमश्नुते ॥६१॥

One of evil reputation (a habitual sinner) by committing sin is overtaken by evil consequences, so a man of good reputation (one who is always virtuous) performing virtuous deeds enjoys very great happiness

तस्मात् पापं न कुर्वीत पुरुषः शंसितव्रतः ।
पापं प्रज्ञां नाशयति क्रियमाणं पुनः पुनः ॥६२॥

Therefore a man of praiseworthy vows

not commit sin—sin committed repeatedly destroyeth one's intelligence (discrimination or understanding)

नष्टप्रज्ञः पापमेव नित्यमारभते नरः।
पुण्यं प्रज्ञां वर्द्धयति क्रियमाणं पुनः पुनः ॥६३॥

One whose intelligence has been destroyed always undertakes sinful deeds; virtue, by repeated practice of it, enhances intelligence.

वृद्धप्रज्ञः पुण्यमेव नित्यमारभते नरः।
पुण्यं कुर्वन् पुण्यकीर्त्तिः पुण्यस्थानं स्म गच्छति ॥६४॥

One whose intelligence has been enhanced (by virtuous deeds) always undertakes virtuous deeds. By practising virtue a man of virtuous reputation goes to blessed places

दिवसेनैव तत् कुर्यात् येन रात्रौ सुखं वसेत्।
अष्टमासेन तत् कुर्यात् येन वर्षाः सुखं वसेत् ॥६८॥

Let one do that during the day-time which will enable him to be happy at night. Let one do during the eight months (of the year) that by which he may live happily in the (four months of the) rains.

पूर्वे वयसि तत्कुर्यात् येनवृद्धः सुखं वसेत्।
यावज्जीवेन तत्कुर्यात् येनामुत्र सुखं वसेत् ॥६९॥

Let him do that in the earlier part of life whereby he may live happily in old age During this life let one do that whereby he may live happily hereafter.

सुशीघ्रमपि धावन्तं विधानमनुधावति।
शेते सह शयानेन येन येन यथा कृतम् ॥ ८ ॥

Whatever deed one has done in whatsoever a manner it runs after him even if he be running very fast. It sleeps with him while he is sleeping.

पापं तिष्ठति तिष्ठन्तं धावंतमनुधावति।
करोति कुर्वतः कर्म छायेवानुविधीयते ॥ ६ ॥

The sinful deed stands on the sinner standing up, it runs after him on his runnig, it acts on his acting, it behaves like a shadow.

यथा छायातपौ नित्यं सुसंबद्धौ निरन्तरम्।
तथा कर्म च कर्ता च संबद्धावात्मकर्मभिः ॥

As light and shade are constantly closely connected, so the doer by his acts is connected with his deed.

महर्षयो भृगुमथोचन्।
कर्मणां फलनिर्वृत्तिं शंस नस्तत्त्वतः पराम्। मनु १२. १

The great sages addressing Bhrigu said:

Please tell us truly the final consequences of the deeds. Manu XII. 1

स तानुवाच धर्मात्मा महर्षीन् मानवो भृगुः।
अस्य सर्वस्य शृणुत कर्मयोगस्य निर्णयम् ॥ २ ॥

That righteous soul Bhrigu, born of Manu, said to those great sages— 'Hear the decision about all this connection of deeds (with the doer).

शुभाशुभफलं कर्म मनोवाग्देहसंभवम्।
कर्मजा गतयो नृणामुत्तमाधममध्यमाः ॥ ३ ॥

Acts whether relating to mind, speech or body bear good or evil fruit. States of men—highest, middling or lowest,—spring from their actions.

तस्येह त्रिविधस्यापि त्र्यधिष्ठानस्य देहिनः।
दशलक्षणयुक्तस्य मनोविद्यात्प्रवर्तकम् ॥ ४ ॥

Know that here in this world mind is the mover of the three kinds of actions relating to the body, which again has three seats and those actions have ten-fold division.

परद्रव्येष्वभिध्यानं मनसानिष्टचिन्तनम्।
वितथाभिनिवेशश्च त्रिविधं कर्ममानसम्॥ ५॥

The three-fold (sinful) mental action is (1) coveting another's property, (2) harbouring evil thoughts, and (3) adhering to false doctrines.

पारुष्यमनृतं चैव पैशुन्यं चापि सर्वशः।
असंबद्धप्रलापश्च वाङ्मयं स्याच्चतुर्विधम्॥ ६॥

The verbal (sinful) acts of four kinds are (1) harsh speech (2) falsehood (3) slander of all kinds or backbiting (4) gossip.

अदत्तानामुपादानं हिंसा चैवाविधानतः।
परदारोपसेवा च शारीरं त्रिविधं स्मृतम्॥ ७॥

(1) Taking of things not given to one, (2) causing unlawful injury, and (3) criminal intimacy with another's wife are the three (sinful) acts relating to the body.

मानसं मनसैवायमुपभुंक्ते शुभाशुभम्।
वाचा वाचा कृतं कर्म कायेनैव च कायिकम्॥ ८॥

One gets the good or evil results of mental acts in his mind, of verbal acts in his speech and of bodily acts in the body.

शरीरजैः कर्मदोषैर्याति स्थावरतां नरः।
वाचिकैः पक्षि मृगतां मानसैरन्त्यजातिताम्॥ ९॥

By bodily sinful acts a man becomes (in the next birth) an immovable object, by (sinful acts) of speech he becomes a bird or a beast and by mental (sinful acts) a low caste man.

वाग्दण्डोऽथ मनोदण्डः कायदण्डस्तथैव च।
यस्यैते निहिता बुद्धौ त्रिदण्डीति स उच्यते॥१०॥

One who has imposed these three restraints on himself i. e. restraint of speech, restraint of mind as

also restraint of body, he is called tri-dandi (a man of three restraints).

त्रिदण्डमेतन्निक्षिप्य सर्वभूतेषु मानवः ।
कामक्रोधौ तु संयम्य ततः सिद्धिं नियच्छति ॥११॥

A man who has imposed on himself these three restraints towards all creatures, and subdues desire and anger, thereby fully attains success.

मुक्तावस्था—स्वर्गनरकलोकौ

STATE OF LIBERATION, HEAVEN AND HELL

स यो ह वै तत् परमं ब्रह्मवेद ब्रह्मैव भवति नास्याब्रह्मवित् कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्योविमुक्तोऽमृतो भवति ॥
मुंडकोपनिषत् ३. २. ९

It is said that he who has verily known that Highest Brahman becomes Brahman Himself. In his family none is born ignorant of Brahman. He crosses over all grief, all sin and being free from all knots of mystery, becomes immortal.

Mundaka Up. III. 2. 9

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ कठोपनिषत् ६. १४

When all desires dwelling in the heart vanish, then a mortal becomes immortal and even here (while alive) becomes Brahman. Katha Up. VI. 14

अथाकामयमानो योऽकामो निष्काम आप्तकाम आत्मकामो न
तस्य प्राणा उत्क्रामन्ति ब्रह्मैव सन् ब्रह्माप्येति । बृ. उ. ४. ४. ६

Now, he who, not entertaining any desires, is thus desireless, devoid of desires, has attained his desires, or desires Átmá only, his vital airs do not depart, being Brahman he merges into Brahman.

Brihad. Up. IV. 4. 6

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥ गीता ५. १९

Bondage of birth and death has been conquered by them, even in this world, whose mind rests in evenness, since Brahman is even and without imperfection; therefore they indeed rest in Brahman.

Gita V. 19

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययाऽऽवर्तते पुनः ॥ गीता ८. २६

Truly are these bright and dark paths of the world considered eternal; one leads to non-return; by the other one returns. Gita VIII. 26

देवयान पितृयाण रूपेणानयोः मार्गयोः विवरणं छांदोग्ये पश्यत ।
४. १५. ५ । ५. १०. १–७

For an exposition of these two paths as Devayána and Pitriyáṇa see Chándogya Upanishad

IV. 15. 5 and V-10. 1-7

मुक्तिस्तु द्विविधा साध्वि ! श्रुत्युक्ता सर्वसम्मता ।
निर्वाणपददात्री च हरिभक्तिप्रदा नृणां ॥
हरिभक्तिस्वरूपाञ्च मुक्तिं वाञ्छन्ति वैष्णवाः ।
अन्ये निर्वाणरूपां च मुक्तिमिच्छंति साधवः ॥ गारुडे २३०

O virtuous lady! salvation or liberation (mukti) is of two kinds, declared by the Vedas and accepted as true by all. One which gives total absorption (nirváṇa) into the Deity and the other giving to men devotion to Hari (the Lord) Vaishṇavas (devotees of the Lord) desire that form of salvation wherein they may have devotion for the Lord; other sages desire salvation in the form of absorption. Garuṛa Purána 230.

मत्सेवया प्रतीतं च सालोक्यादि चतुष्टयं ।
नेच्छन्ति सेवया पूर्णाः कुतोऽन्यत् कालविद्रुतम् ॥ भागवते ९.४. ६७

Those sages who are satisfied with serving Me do not desire the four kinds of salvation including abode in My region, which is offered to them, what to say of things which are subject to destruction by time. Bhágwata IX. 4. 67

टिप्पणी—सालोक्यादि चतुष्टयं—सालोक्यं विष्णुना सह एकस्मिन् लोके वासः। सार्ष्टि—समानैश्वर्यं। सामीप्यं निकटवर्तित्वं। सारूप्यं समानरूपतां। सायुज्यं एकत्वं।

Note—Sálokya means dwelling with Vishnu in his region; Sárshti—having the same lordly power as He. Sámípya—being near Him. Sárupya—being like Him in form; Sáyujya—being united with him.

स्वर्गलोकः

HEAVENLY REGION.

स्वर्गलोके न भयं किंचनास्ति न तत्र त्वं न जरया बिभेति ।
उभेतीर्त्वाशनायापिपासे शोकातिगो मोदते स्वर्गलोके । कठ. उप. १. १२

In the heavenly world there is no fear at all, nor art thou (Yama) there, and no one is afraid (there) of old age. Overcoming both hunger and thirst, and free from grief, one rejoices in heaven. Katha Up. I. 12

यत्र ज्योतिरजस्रं यस्मिंल्लोके स्वर्हितम् । अमृते लोके अक्षिते
यत्र राजा वैवस्वतो यत्रावरोधनं दिवः । यत्रामूर्यह्वतीरापः··· । यत्रानु
कामं चरणं त्रिनाके त्रिदिवे दिवः । लोका यत्र ज्योतिष्मन्तः··· । यत्र
कामा निकामाश्च यत्र ब्रध्नस्य विष्टपम् । स्वधा च यत्र तृप्तिश्च···

यत्रानुन्दाश्च मोदाश्च मुदः प्रमुद आसते । कामस्य यत्राप्ताः कामास्तत्र मामृमृतं कृधि । ऋ. वे. ९. ११३

Where (there is) everlasting light, wherein light of heaven is placed, in that immortal undecaying region where Yama is the king, where there is the secret shrine of heaven, where there are these vigorous waters, where movements are unrestricted, in that third sphere, highest heaven, where the worlds are luminous, where various wishes and desires are (formed and fulfilled), in that region of the sun where there is ambrosia and satisfaction, in that region there are joys and transports, delights and felicities, and desires are fulfilled, *there* make me immortal.

Rig-Veda. IX 113

N. B. This is regarded as the purest and highest conception of heaven.

त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोकमश्नन्ति दिव्यान् दिवि देवभोगान् ॥२०॥
ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयी धर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते ॥२१॥

गीता ९

The knowers of the three Vedas, having worshipped Me by Yajnas, drunk the Soma, and being thus purified from sin, pray for passage to heaven; reaching the holy world of the Lord of the gods, they enjoy in heaven the divine pleasures of the gods.—20

Having enjoyed the vast heavenly world they enter the mortal world on the exhaustion of their merit; thus abiding by the injunctions of the three Vedas, desiring desires, they (constantly) come and go. 21

Gítá IX.

यद्याचरति धर्मं स प्रायशोऽधर्ममल्पशः
तैरेव चावृतो भूतैः स्वर्गे सुखमुपाश्नुते मनु. १२-२०

If the human soul has practised virtue mostly and vice very little, it attains happiness in heaven being clothed with those very elements (which formed its body here). Manu XII. 20

नरकलोकः
HELL.

पञ्चभ्य एव मात्राभ्यः प्रेत्य दुष्कृतिनां नृणाम् ।
शरीरं यातनार्थीयमन्यदुत्पद्यते ध्रुवम् ॥ मनु. १२. १६

With the very five elements, on the death of those men who have practised evil, another strong body (of theirs) is born which is meant to suffer torments.
Manu XII- 16

तेनानुभूय ता यामीः शरीरेणेह यातनाः ।
तास्वेव भूतमात्रासु प्रलीयन्ते विभागशः ॥ मनु. १२. १७

(Evil doers) having suffered with that body the torments inflicted by Yama, that body again disintegrates and they (the evil doers) resolve into those elemental particles proportionately-(or it may be that the body dissolves)

यामीस्ता यातनाः प्राप्य सजीवो वीतकल्मषः ।
तान्येव पञ्चभूतानि पुनरप्येति भागशः ॥ मनु. १२. २२

The individual soul, having suffered those torments inflicted by Yama and thus having become freed from taint, again resolves into those very five elements proportionately.

एक विंशति नरक नामानि । मनु ४. ८८, ८९, ९०.

Names of twenty one hells.—

तामिस्रमन्धतामिस्रं महारौरवरौरवौ ।
नरकं कालसूत्रं च महानरकमेव च ।।८८।।

संजीवनं महावीचिं तपनं संप्रतापनम्।
संघातं च सकाकोलं कुड्मलं पूतिमृत्तिकम् ॥८९॥
लोहशंकुमृजीषं च पन्थानं शाल्मलीं नदीम्।
असिपत्रवनं चैव लोहदारकमेव च ॥९०॥ मनु. ४ ८८-९०

(1) Támisra (2) Andha-támisra (3) Maháraurava (4) Raurava (5) Kálasútra (6) Mahá-naraka (7) Sanjívana, (8) Mahá víchi (9) Tapana (10) Sampratápana (11) Samgháta (12) Sakákola (13) Kudmala (14) Púti-mrittika (15 Lohaşanku (16) Rijísha (17) Panthána (18) Sálmali (19) The Vaitarani river (20) Asipatravana (21) Lohadáraka. Manu IV. 88-90

नरकाणां अष्टाविंशति नामानि भागवते पञ्चमस्कन्धे षड्विंशाध्याये तेषां स्वरूपवर्णनं मार्कण्डेयपुराणे द्वादशाध्याये पश्यत।

For the names of 28 hells and for their description see Bhágwata V 26 and Márkandeya Purâṇa XII.

एता दृष्ट्वास्य जीवस्य गतीः स्वेनैव चेतसा।
धर्मतोऽधर्मतश्चैव धर्मे दध्यात् सदा मनः॥ मनु. १२. २३

Seeing these states (good and evil) of the individual soul by reflection in one's own mind as they are caused by virtuous deeds and by sin, one should set one's mind on virtue. Manu XII. 23

दैवपुरुषकारयोर्बलाबलम्

RELATIVE STRENGTH AND WEAKNESS OF DESTINY AND EFFORT.

दैवे पुरुषकारे च कर्मसिद्धिर्व्यवस्थिता।
तत्र दैवमभिव्यक्तं पौरुषं पौर्वदेहिकम् ॥३४९॥

Success of actions rests equally on destiny and one's effort, wherein destiny is the effort made in previous bodily (existence) which manifests itself.

केचिद्दैवात्स्वभावाद्वा कालात्पुरुषकारतः ।
संयोगे केचिदिच्छन्ति फलं कुशलबुद्धयः ॥३५०॥

Some wise people hold that results of actions are due to Destiny, or to natural causes, or to time, or to personal efforts, or to coincidence

यथाऽह्येकेन चक्रेण रथस्य न गतिर्भवेत् ।
एवं पुरुषकारेण विना दैवं न सिद्धयति ॥३५१॥
या. व. स्मृतिः १. ३४९–३५१

As a chariot cannot move with only one wheel so without personal effort Destiny does not succeed (in accomplishing anything) Yáj. Smriti I. 349-351

अवेक्षस्व यथा स्वैः स्वैः कर्मभिर्व्यापृतं जगत् ।
तस्मात् कर्मैव कर्तव्यं नास्ति सिद्धिरकर्मणः ॥ महा० शां० १०–२८

Consider how the world (i. e the beings in it) is engaged in its own actions Therefore action alone should be performed. There is no success for any inactive (or actionless) man

मनुरुवाच—
दैवे पुरुषकारे च किं ज्यायस्तद् ब्रवीहि मे ।
अत्र मे संशयो देव छेत्तुमर्हस्यशेषतः ॥

Manu said—
Of the two i.e Destiny and effort, which is superior, tell me that? O Lord ! on this point you are able to completely remove my doubt.

मत्स्यउवाच—
स्वमेव कर्म दैवाख्यं विद्धि देहान्तरार्जित ।
तस्मात् पुरुषमेवेह श्रेष्ठमाहुर्मनीषिणः ॥

The Lord, as fish (avatàra), said—
Know that Destiny is (the result of) one's own action acquired in another bodily existence Hence the wise call man (i. e. his effort) superior,